# WILLIAM PENN (2)

And the

# QUAKERS

EITHER

*Impoſtors*, or *Apoſtates*,

Which they pleaſe:

Proved from their avowed Principles, and contrary Practices.

——— *Ineſt ſua gratia parvis.*

2 Tim. 3. 8, 9.

*Now as Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the Truth: Men of corrupt minds, reprobate concerning the Faith.*

But they ſhall proceed no further, for their folly ſhall be made manifeſt unto all men, *as theirs alſo was.*

By *Trepidantium Malleus.*

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# TO THE
# Humourſom READERS.

My Brethren,

*IN this quarrelſome Age, wherein little that is written can pleaſe all, or moſt, I muſt expect to fall under the Cenſure of not a few. Perhaps in an angry fit, you will be ready to Object; Is there not enough, and more then enough in this ſcribling Age, written againſt this People already? I Anſwer,*

*There is too much, and yet too little: Many trouble the world with long vagaries about things leſs material; or their more weighty things are not expreſs'd in ſo few words, nor their arguments managed with that conciſeneſs as could be wiſh'd.*

*He is the beſt Soldier, who attack-*
*ing an Enemy, runs on him and ſtab*
*him to the heart; whether I have*
*ſtab'd* Quakeriſm *to the heart, if yo*
*will be ſober, be you judges, or th*
*Quakers either, who have any interval*
*from their Deliriums.*

*Two things are often enquired abou*
*Books, How large they be? And wh*
*they coſt? If they be too large, or co*
*too much, Men either neglect them,*
*read them with a running eye; but*
*ſhort, and of little coſt, not only the*
*Money, but (that which is more pre*
*ous to Studious men) their time is w*
*ſaved.*

*Here is a little Book, and of ſm*
*price, and things not written of*
*others. Some may ask,*

*What ſhould induce you to this work*

A. *I have ſought for* William Pen
*many years, and coming as a ſtranger*
London, *have here found him; and*
*think the Queries ſent to him are unex-*
*ceptionable and unanſwerable; and*
*have*

*have more reaſons than one to think* William Penn *is of the ſame Opinion; for this I appeal from his mouth to his conſcience, if he hath any; he may ſay as* Ahab *to the Prophet,* Haſt thou found me, O mine enemy! 1 *Kings* 21. 20.

*It may be you will ſay,* You *are too hot.* A. *Perhaps you are too cold; read the after-account of the Man before you are ſo waſpiſh and quick. If you ſay, I like not this Diſpute; then let it alone, and leave it to them that do: If the Bookſeller have been deceived by me, it is pity you ſhould be ſo by him.* Look well to your Pockets, *and be ſure you throw not away your Money for nothing, eſpecially when good Money is as ſcarce as good Subjects.*

*Many Writers get others to recommend their Books to the world; but I care not to trouble any ſuch; for they overvalue their Freinds, and ſo their Writings: I will therefore do it my ſelf. In ſhort, I tell you I am a quick writer*

*of ſudden ſlights. Yet if you wi*
*have my opinion, I think it is not je*
*junely done, nor to be reckoned amon*
*the meaneſt Books againſt this People*
*However I have pleaſed my ſelf, an*
*that is ſomething*, and many an honeſt
man too (*I doubt not*) *and that i*
*more. But if I* pleaſe not you, *I*
*care not, and ſo till you and I be in a*
*better humour*,

Farewell.

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QUE

# QUESTIONS SENT TO William Penn.

*Question* 1.

WHether He, or any of them will, or dare ſtand forth and ſay, I deſire no Pardon from a Holy God, for any Imperfection in Thought, in Word, or in Action, in the cloſe of a Day, of a Week, of a Month, of a Year, ſince his or their imaginary perfect ſinleſs State?

I intreat them into whoſe hands this Book ſhall fall, to take notice, That I kept no Copy of my Queries to him, not intending them for open view, much leſs

for the Preſs; I dare not therefore pr
tend ſtrict exactneſs to words, but ſenſe
and for this I dare challenge him to de
ny it.

Now if they are as Perfect as *Ada*
was before he Fell, as ſome have ſaid,
ſay, he then needed no Pardon; if the
be as Holy, as ſome have blaſphemouſl
ſaid, as God himſelf, I ſay, God need no
Pardon himſelf.

Perfection in Scripture is ſometimes pu
in oppoſition to Hypocriſy. So all th
Saints are Perfect; God ſo loveth Holi
neſs, that he calls the leaſt degrees of Ho
lineſs by this honourable name Perfection
to encourage men in the thoughts of thei
preſent acceptance with him, and to le
them know the unſhaken foundation i
now laid.

So *Noah*, *Abraham*, *Job*, and others,
are ſaid to be Perfect, that is, no Hypo
crites, but Sincere ones. Yet they were
guilty of great and viſible Sins, and made
Confeſſions of them to God in this their
perfect State.

The inſtance of *Aſa* is moſt pregnant;
it is ſaid of him, That he put the Pro
phet in Priſon who Prophecied to him in
the Name of the Lord; that he was
wroth

roth with him; very great ſins ſure, nd of a deep die, and one would think nconſiſtent with true Grace: When he as pained in his Feet he ſought not to he Lord, but to the Phyſician; one would hink he could be no Good Man; yes, ſays he Holy Ghoſt, He was no formal Hypo- ritical Man, he was good in the bottom; nd how is this expreſs'd, 1 *Kings* 15. 14. *Nevertheleſs the heart of Aſa was perfect with the Lord his God all his days.* What is that? Without Sin? Then the ſenſe is this, *Aſa* committed very great ſins, nevertheleſs he ſinned not all his days.

Sometimes perfection is put in oppoſition to imperfection. This diſtinction is clear in the words of *Paul*, 3 *Philip.* 13, 14. *Not as if I had attain'd, or were already perfect; I preſs on: as many as are perfect be thus minded.* In the firſt place he ſpeaks of Perfection in oppoſition to Imperfection; *I have not attained it*, ſays he (if he had not, by the way, we have mad men running up and down among us that ſay, they have; but without the breach of Charity I dare be bold to aſſert, the Perfection they have attained to, is a perfection of Stupidity and Obduration); but ſaith *Paul*, *I preſs forward*; I have perfe-

ction in my Eye, tho not in my Heart ; *many as be perfect* (that is, sincere, upright *be thus minded.* For they that in the fo mer sense are perfect, cannot be said n to have attained it, or to press after *Job* says of himself, of whom God ga this testimony, *There was none like him all the earth ; a perfect man*, that is, sanctified man, 1 *Job* 1. *If I should say were perfect, that would prove me perver* say it! no he detests it in the next word *I perfect* (for those words are only found the Original) *I would not know my own so* 9 *Job* 20, 21. *Who can say his heart is clea* says *Solomon* ; Yes, A *Pharisee*, a *Pap* and a *Quaker.*

The Doctrine of Perfection, or a Sinle State, began among the *Pharisees*, wh thought mental sins nothing; therefo Christ reproves them, convinceth them that a Wrathful thought is Murther, a Unchast thought Adultery, a Coveto thought Theft ; for these are contrary t the Divine Law, and stain the Heart o Man. The greatest wickedness that eve was acted by the most Profligate man i the world, was at first but a Thought and his greatest sin virtually therein. Th greatest Oak was once no bigger than a

Acorn

Acorn; the Fire that Burnt *London* but a Spark.

I trouble not the Reader with the usual distinctions among the Learned, of a Perfection of Parts, and a Perfection of Degrees. Not that I think them unuseful, but not so intelligible to all Capacities. He sinneth in his highest acts of Love to God, that cannot say, I love God so well it is not my duty to love him more; neither have I reason to bewail the want of it. So I might enlarge about Time, Prayer, *&c.*

Now as this Doctrine began among the Hypocritical Hereticks in the Church of the *Jews*, so it was taken up by such in the Church of *Rome*, and carried on by such in the Protestant Church: I affirm, and am able to prove it, The Quakers borrowed their Expositions and Arguments out of Popish Authors. Let any man compare *Kellison* the Jesuit, his *Survey of the New Religion*, and *Barclay's Apologia pro Theologia vere Christiana*, together, and speak his mind in this point.

I could never get any of our Perfectionists (for so I often call them, as detesting them for this worst of Doctrines) to Answer this first Question, They desire no

Pardon

Pardon of God for any Imperfection
the end of a Day —— For fear, I thi
God ſhould take them at their word; fe
of them now pretend to it, or talk
much of it, for fear, it may be, th
ſhould be laught at, ſo many living a
converſing with them, ſee ſo much pri
paſſion, unfair dealing, neglect of all F
mily and ſecret Duties.

I remember one of *Briſtol*, a Schol
who tells us in Print, his outward na
was *Lawrence Steel* (a Novice lifted
with Pride, and ſo fell into the Conde
nation of the Devil) he once ſaid to t
Reverend Mr. *Fairclough* of that Cit
Not that I am Perfect, would I wer
yet going on in Diſputing (or rath
Prating) he urged that much miſtake
and abuſed place, *He that committeth ſ
is of the devil*; then you are ſo, ſa
Mr. *Fairclough* to him, on your own co
feſſion, according to the wrong gloſs yo
give of the words. Inſtead of an arg
ment for an anſwer, he fell into an ang
fit, and ſo into angry words.

Queſti

*Question* 2.

Whether *George Bishop*, of the City of *Bristol* (a Scholar) writing a Book call'd, *A Looking-Glass for the Times*, was not a most deceitful Writer, though then their grand Champion?

He saith in the Title-page, That the Quakers were most like to the ancient Christians, as was proved in the Book, out of *Eusebius*, *Socrates Scholasticus*, *Evagrius*, and *Dorotheus*. Yet in the Folio is so far from such a proof, that he doth not attempt it: But to do him right, he gives a true account out of those Authors; but such a description of Ordination by Laying on of Hands, Singing of Psalms, Swearing against the *Arians*, and all other things, that prove them to be altogether unlike the Quakers, and like us.

It is true by the bie, in a few leaves, he speaks of *Jerom* (and it may be some others) who were against taking of Oaths; which if true, is not material; for I knew one worthy Minister against it, and some private Christians; and would to God this were all the Controversie be-

tween

tween us and our Perfectioniſts. The Book cur'd me of the temptation which, I confeſs, induc'd me to read it.

Tell me, Was there ever ſuch a cheat ſince Writing or Printing were known in the world? Did he think we would look no further than the Title Page, and take his word for all the reſt? One of theſe Books for this rare admirable Diſcovery, was ſent to every Doctor in the Univerſity in my time, which was twenty ſeven year ſince, for their Conviction and Edification. If any ſay, the Quakers were like them for Sufferings; ſo were the Proteſtants much more in Queen *Mary's* days, the Papiſt in Queen *Elizabeth's* days, the Nonconformiſts in the Reign of King *Charles* the Second (that Papiſt in Maſquerade, as he confeſſed on his Death-bed): No, he pretends likewiſe in Principles and Practice. Since the Reading of his Book, I could never think of the Author without great deteſtation, as the greateſt piece of Falſhood and Impudence that ever appear'd in the world.

Yet our Perfectioniſts never teſtified againſt this man; have call'd me a Perſecutor for thus telling the truth. I could name other Quakeriſh Writers of Hiſtory, but will not.

*Queſtion*

*Question 3.*

Whether the Quakers, in the time of the violent Proceedings against Diſſenters, begun about almoſt Fifteen years ſince, and continued about Five years, leaving the Places of their Publick Worſhip, for fear of Confiſcation of Goods, Impriſonment, or Baniſhment, were not either Notorious Impoſtors, or Notorious Apoſtates, acting on our Principles, after the ſevereſt Cenſure of them?

They have aſſerted in many, many, many of their printed Books, Speakings, and private Conference, That it was unlawful for any to leave the Place of their Publick Worſhip for any Perſecution whatever.

That they were moved by the Holy Spirit, ſent by the Ever-living God, to teſtify to us, in the Name of the Lord, That we were Hypocrites, Carnal Perſons, Lovers of the World more than of God, for not appearing openly. So *Penn* and others: Though we declared we ſo far were from thinking ſuch an open Appearance to (as they phraſe it) bear our Teſtimony to be Duty, that it was Folly.

Either,

Either, say I, when they themselves left their Meetings, (which they generally did all *England* over, where the then Rage was fiery and burning) their Minds were changed about this thing, or not.

If they were not, they were Notorious Apostates, to live in the sinful omission of open Duties so many years, as many did, going up and down about their business, still, not Conscience, but King *James*'s illegal, deceitful Toleration, brought them to those Places again. They observ'd not their own Message from God to us. And if we through ignorance must be damned, they much more for acting against their Light, and that after thousands of Protestations to God and man of the contrary.

If their Minds were changed, (as *Richard Vicarr* confessed privately to me he believed they were) then were they Notorious Impostors, to bring us a Message from the Devil, in the Name of the Lord. Then have they blasphemed the Name of the Eternal God, and belied the Holy Ghost. Then have they defamed, slandered the Generation of the Righteous, and reprobated and damned them for an innocent, lawful, justifiable Action.

Know-

Know, Reader, that we ever asserted, That it was lawful to flee in a time of Persecution; Christ hath said it plainly, *If they persecute you in one City, flee to another, Matth.* 10. 23. *Be wise as Serpents*, said the same mouth, and almost in the same breath, that said, *be innocent as Doves.* Had any of us been *let down in a Basket over a Wall*, as *Paul* was for fear of the *Jews*, *Acts* 9. 24, 25. they would have made sport of us, though none were so weak in those days to do so of him.

We told them, That in a time of danger, it was lawful to withdraw, from the Example of the Prophets, Christ, the Apostles. The Holy Jesus in this respect was not Holy enough for his Holy Brethren, (in pretence); observe Christ did as we do; his Brethren, who are said not to believe in him, objected and censur'd him almost in the same words as the Quakers (their Followers) do us the Followers of Christ, *John* 7. 1, 4. *Jesus walked no more openly in Jewry, but walked in Galilee, because the Jews sought to kill him: There is no man that doeth any thing in secret, and he himself seeketh to be known openly: If thou do these things, shew thy self to the world*, said his unbelieving Brethren to him.

All

All our Martyrs did as we did: Theſe ſaid (*Barclay Apol.* and Thouſands of them) that by this were they known to be the People of God, That they were not found in Corners, kept the Places of their Publick Worſhip, which, if pull'd down, they ſtood on the Rubbiſh of them, and would have done ſo even to the death. But, ſay I, ſince they are known not to be the People of God, for they left thoſe Places in the heat of Perſecution. I, being once a *Briſtol* man, will tell you what was done there, where were the chief Quakers. I will inform you what I know of this *Lawrence Steel* of *Briſtol*, once a Candidate for the Miniſtry; who left us, and turned a Perfectioniſt, becauſe of this Principle of theirs, yet left their Meeting-place a long time. At laſt, when driven here by ſome hot Quakers, he was taken only with ſix or ſeven perſons, as I remember. He was ſent to Gaol a half-year, for refuſing the Corporation Oath; after the expiration of which he never went more, and ſo continued to the time of his death.

*R. V.* another great man (eſpecially in his own eyes) did the like; and all the reſt, only *Elizabeth Sterring*, and *Dorcas Dole*,

*Dole*, two zealous Women, wrote a Book against them all, damning them, in the Name of the Lord, for leaving their Teſtimony, contrary to their Manifeſtation from the Lord. They tell them of *Daniel*'s opening his Windows; contemned their Plea, that God can hear in ſecret; and they drop this charitable, and I doubt not true paſſage by the way:

Had many of the Profeſſors (for ſo they call other Diſſenters) been of your Perſuaſion, they would not have done as you now do. Honeſtly ſaid. Heaven forbid!

Is it not worth while to ask *William Penn* how he bore his Teſtimony? Did not he flee? Not *Whitehead*, after all his mockings of others? They would ſet ſome to watch at doors, to ſee whether Informers did eſpy any of them coming into a Houſe, warily (as others did) for a private Meeting.

This was the great thing theſe men ever gloried in; it was a good Providence before this Liberty was given, that theſe men were tried and caſt; elſe how had they now triumphed and exalted themſelves above all others. The reaſon of all was this:

If

If there were taking away of Goods in one place, it was not so in another till now; therefore the Sufferers were helped by the Non-sufferers out of their Fund, (a commendable Practice) but now the Storm comes on all, and no help. Every Quaker now must stand (or rather run away) on his own Legs.

*Question* 4.

Whether it were not horrid Impiety to leave Ministers because of their Learning, and yet follow *Pen* and others because of theirs?

*Latin* was once the Language of the Beast, not fit for the mouth of a Christian. This, with *Greek* and *Hebrew*, were the Three Languages nailed at Christ's Cross (but they have since cryed to them as the *Jews* to Jesus, Come down from the Cross); That Philosophy was *Aristotle's* Vomits, Serpents Meat in us, and yet Angelical Food in him.

In short, How can Learning make us like Devils, and *William Pen* like an Angel? So that the Light within was almost turn'd to the Light without: *Pen's* Dictates

Only

Only ſome were more eagle-ey'd, and could look through men. *Meade* told a Friend of mine, That all *Pen*'s Party were Factors for Popery: But that he himſelf was ſo Loyal, he would ſpend his All, his Blood, in the Service of this King. Honeſtly, ſaid *Meade*, I believe thou ſpeakeſt thy heart.

Reader, I muſt ſtop thee here for a while, and tell thee, Since the ſending of this Queſtion, I have been informed by ſome, who knew *Pen* as much as one man can know another, That *Pen* is indeed a grand Politician, a great Stateſman, one that hath great command of words, (but an Inventer of ſome, which the Quakers uſe as to Un-religion a man, and the Bowed-downeſs of Souls) but that he could not talk plain *Latin* with any man. They believed he could not turn a plain piece of *Engliſh* into *Latin*; That he was no *Grecian*; That he underſtood little Logick, or Philoſophy; and told me ſome of his Blunders in Natural Philoſophy, too Comical now to relate. I was ſurprized.

And now, *William Pen*, ſeeing I am better informed concerning thee, that thou haſt more eſcaped the Pollutions of this Learned Age, than I, and Thouſands of others

others imagin'd, I beg thy pardon for abu-
ſing thee; and clapping this Indignity o
thee, and if Reformation may be th
ſecurity, and Repentance (that younge
Brother to Innocency) ſet matters right
thou needſt not fear ſuch foul Aſperſion
for the future. However, ſomething o
Learning thou haſt, *Barclay* more, but *Sa-
muel Fiſher* moſt of all; that makes m
Queſtion to deſerve an Anſwer. I know
the Learned Quaker that gave *Barclay* th
Collections in his Apology out of the Fa-
thers, as he told me. *Sam. Fiſher*, and
others, could come with their old hea-
theniſh way of Diſputing, teſtified againſt
by the Spirit of the Ever-living God, by
Syllogiſms, *Major*, *Minor*, Concluſion, and
Poetry too, condemned in others.

I wrote *W. Penn*, I would not trouble him
with one Queſtion more.

Whether it were not Hypocriſy to con-
demn all Wars (even Defenſive) as un-
lawful, and Murther, when they were ca-
led to ſerve in this way Proteſtant Princes,
and yet all was well for a Popiſh Tyrant?
Becauſe I knew he did not dare on many
Accounts to give me a Reply.

After I had ſent him theſe Queries, I
went to his Lodgings, but he was not
there

there. One of his Friends there knew of my Letter, and told me that *William Penn* said, He loved not Controverſies, (that is, I ſuppoſe, Queſtions he cannot anſwer; for Controverſies are his work and trade) and that Books might inform me: But I know none, and I preſume he neither. What Books vindicated *George Biſhop*, that falſe, deceitful, vile Corrupter and Abuſer of Hiſtory? *&c.* What were the Titles of the Books? Who were the Authors? He could not afterwards tell me. This Friend of his told me very ſoberly and calmly, That if the Charge againſt the Quakers, of leaving their Meetings in a time of Perſecution were true, for which they condemned us, I had a juſt Charge againſt them, and they ought to give me ſatisfaction. No Book meddles with theſe Queſtions.

The next morning I ſent him another Letter, and told him what Excuſes I had heard why he would not meet with me, which he knew not to be true; that I did believe he knew no Reply could be given, and therefore declined it; and that he had as good tell me ſo in plain words, as thus practically, and by interpretation. I had promiſed him if he could give me a ſatiſ-

factory

satisfactory rational Answer to my Queries, I would turn Quaker, but not till then. And that I had some more Questions to propose to him, about which I desired his sober Consideration; and that I challenged him to a publick Disputation about them.

*Question* 5.

Whether it were not great Folly, or worse, to say, That bowing to a man was Idolatry, a Breach of the second Commandment; a Sin, which rather than *Mordecai* would commit, he would run a Risk for his own Life, and the Lives of all the *Jews*; and yet after all this Harangue, turn this Custom of bowing to men, into a common Practice?

When we were reasoning with them once, Did not *Abraham* bow to the Children of *Heth*, &c? They would reply, If *Abraham* were satisfied in it, we are not; following Scripture-Examples hath undone the world; and yet, of late years they observe that civil decent Ceremony.

By

By the way, Reader, give me leave to ell a pleaſant, though plain Story. I new two Grave, Learned Divines, who arting, bowed one to another. A zealous Quaker, in a great Fury, runs to them, nd ſaid to one of them, (a facetious man) Doſt thou not know it is written, *Thou halt not bow down?* The Miniſter looking n this ignorant, impudent Fool with ontempt, ſaid to him, Doſt thou not bow own when thou doſt Sh—The Quaker eplies, *Thou art a Beaſt to talk ſo.* And id the Miniſter, Thou art a verver Beaſt if hou doſt not do ſo. *Nay, Prieſt,* (ſaid he) *hy talkeſt thou like a Beaſt?* Why (*ſaid* ) quoteſt thou Scripture like a Devil? luding to that Scripture where the Devil tting on Chriſt, cites Scripture, of Anels preſerving men that they hurt not heir feet againſt the ſtones, but left out *all thy ways*, *Mat.* 4. 6. So the Quaker ames, *Thou ſhalt not bow down*, but left out *graven Images.*

## *Queſtion* 5.

Whether it were not unheard-of Diſſimulation, to tell *Oliver Cromwell, Thus ſaith he Lord, I have put the Sword into thy hand*—

*to deſtroy Idolaters, the* Stuarts, *and Ma*
*nants.* And yet, after all, to tell K
*Charles* II. *That all this was Rebellion,*
*that they gave their Teſtimony againſt the*
*ther of his Father?*

What *George Fox* and *Burroughs* did,
well known: He that would fully und
ſtand this wickedneſs, let him read a li
Tract, done by a curious hand, call'd,
*Snake in the Graſs.* The beſt Thing
ever was written on this Subject.
*Pennyman*'s Papers, (once a Quaker) w
hath, out of their Authors, ſhewn
they always ſhuffled Principles about
vernment, Scriptures, Miniſters, *&c.*

*Queſtion* 7.

Whether it were not great wickedn
to pretend to Inſpiration, Infallibility, Pr
phecies, Miracles, and yet expound ſo
congruous, and contrary to Scripture?

As *Penn* and I heard *George Whitehead* to
in *Briſtol*, on *Prov.* 9. 1, 4. *Wiſdom h*
*built her a houſe*——*She cryeth, Whoſo*
*ſimple, let him turn in hither; and for*
*that is void of underſtanding.*——A ſimp
th

hing, said he, is a thing unmixt, pure? o he that is Holy, h th no Sin. Now ough the latter part of the *Verse* exlains the former, yet this mighty man of heirs, that hath printed so many large ooks, could not see it. Besides, though he word *Simple* be an equivocal word in *Englisb*, yet not so in *Hebrew*, for here it gnifieth *foolish*. That a Quaker, about a ar since, in *Cullington*, propheſied from e Lord, *All Women that are with Child Year, ſhall die in Childbirth*; which was from being true, though some in that e were in great fear. If this cost any them their Lives, I cannot contradict , if any should say, that this false Proet deserved to die, as much as any Thief Highway-man whatever.

Reader, know, these men condemned Human Literature, and asserted Inspiion. But can the Spirit in a Quaker, ntradict the Spirit in the Scripture? hey say, That as if a man speak through Cane, it is not the voice of the Cane, ough it pass through it, but the voice of e Man: So it is not the voice of the uaker, but the voice of the Spirit. I eded no more to prove them Deceivers,

but hearing them. Yea, ſome have pr
tended to Miracles.

One came into a Houſe where a Chil
lay dead, and ſaid to the People, *Weep n*
*the Child is not dead, but ſleepeth.* And,
imitation of the Prophet, 2 *Kings* 4. 3
*Stretcht her ſelf on the Child*, ſaying, *In*
*Name of Jeſus of* Nazareth, *ariſe.* I ſu
poſe, Reader, I need not tell thee, that t
Soul of the Child returned not to it agai
A Story well known, and by whom
among *Briſtol* Friends.

A Quaker told me, that it was ſa
*George Fox* could, by Inſpiration, ſpeak
Languages where the Lord ſent him, a
reſtored a Man to Life who broke h
Neck. Impudent Falſhoods!

I knew a Woman, about 22 years ſinc
who muſt faſt 40 days, and 40 nights, b
ſoon died, and would have eat, but cou
not. *L——S* of *Briſtol*, before name
aſſerted he was as much Inſpired as w
the Prophet, yea, as *Balaam's* Aſs. T
Inſpired Aſs, after a continued idle L
fell ill of the *Diabetes*, by drinking alw
Red-ſtreak Cyder: When on his Dea
Bed, he ſaid to his Phyſician, (Dr. *Griff*
who told me the Story, *I ſhall not die*
*ſhall be in ſuch a place by ſuch a day*; I
ſho

*should now die, the Lord would reveal it to me.* But the Fool soon turn'd up his Trotters, and died.

*The Spirit*, say they, *is Infallible.* What then, doth it make us so? God is Omnipotent, Omniscient, doth he make us so? This *L——S* (the Inspired Ass) once found out a notable place of Scripture for taking away Baptism, and the Lord's Supper: *Isa. 3. 1. For behold, the Lord takes away the stay of bread.* There is the Supper, *said he, and of Water*, there is Baptism; as honest Mr. *Blinman* a Minister had it from him, and told me the Story.

Now who would talk with such profane Wretches, thus playing with Scripture!

AFter this I receiv'd a Letter from *William Penn*, who told me, *That he had consulted some* Bristol *Friends, and they told him, I was a Hot-headed man, and a Persecutor of them; and that if I were Sober and Temperate, he would spend an half hour with me, though much business lay before him.*

To whom I presently replied in a Letter, That I was never taken for a Wet Dissenter; that it was very unfair to put me off with such an excuse; For what if I should say, I had consulted my Friends

about him, and that they told me, H was a *Roman* Catholick, a Plotter for Popiſh Tyrant againſt the beſt of Kings But ſaid I, away with ſuch traſh. Tha I did ſuppoſe *R. V.* was the Man, no with him, who was my Accuſer; h knew the contrary, that I received hi civilly in my houſe, he me in his; tha many Quakers could teſtifie, that I ha been very kind to many of them, ſhew kindneſs to their Sick when I was in th ſame Goal with them; that I once pai the Fine of one and cauſed his Goods t be returned.

He bids me in his Letter to take m courſe; but I obſerved added not, *feared not*, as men commonly do; which now I have done, and let him try what he will gain by it.

*READER*,

Seeing *William Penn* would not (that is in plain *Engliſh*, could not) Anſwer my Queſtions; I will treat thee more fairly, I will Anſwer thine which may be in thy Heart.

Queſtion

*Question* 1.

What is *William Penn?*

I will tell you some things he wrote, and what I have heard from credible Witnesses that knew him; then judge you, not I.

He in the Reign of King *James* the Second saluted him thus, *That he was the most Illustrious Example of Integrity, that for his Conscience sake ventured the loss of Three Kingdoms.* Now it is well known, the excluding Parliaments never Treated with him, nor made him any Proposals about Religion.

He also then told the world, there are not Papists enough in *London* to make the Coal fires, and yet here is such a cry of the danger of Popery.—To that Objection, Shall we Tolerate Idolatry? If Popery (said he) be Idolatry, He makes an *If* of it. Now he that at that time should say, There was no danger of Popery, must be a Knave, or a Fool; a Fool, if he thought as he said; a Knave, if he said as he thought not. Now *Penn* was no Fool. There were Papists enough in

*London* once to burn the City; whether enough or no then to make the Coal-fires. One that knew him very well told me, he was no more a Christian than a *Mahumetan*; for they believe Christ to be a Good Man, and that *W. Penn* (as he thought) believed not now either Christ's Divinity or Humanity.

I will tell you one Story more of *William Penn*, and then speak your Minds; I have had it from good hands, that Mr. *Charles Nicholets* hath often declared, that when the late K. *J.* preferr'd him for a Paper of Verses in commendation of his Vertues, offering him first to be Ranger of his Park, which he refus'd, afterwards by making him *Licenser* of the Press, that he gave a License to a Book against Popery; *William Penn* ask'd him, What he meant to License a Book against the King's Religion? Why, said Mr. *Nicholets*, I am no Papist, and though I have Licensed Popish Books (which I know I should not) yet I will not deny a License to a Protestant Writer. So *Penn* was much displeased, and caused him to be turn'd out of his Office. My Friend told me he would give it on Oath Mr. *Nicholets* so told him.

*Question*

*Question* 2.

What are the *Quakers?*

*Quakerism* is the ſink of all Hereſies: Some Quakers are *Socinians*, believe not the Trinity, nor Divinity of Chriſt; ſome be *Sabellians*, they believe Chriſt's Divinity, but not the Trinity; ſome of them have reſpect to Scripture-Authority, others regard them no more than an old Almanack, not containing any Duty for us, but for others in their day. Some are for, others againſt Womens ſpeaking. A Quaker came from a Meeting and told a friend of mine, I have heard Nine Women ſpeak this day, but a Man may put in an Egg-ſhell all the ſenſe they ſpake.

Every Whim was once a Meſſage from the Lord; but now that folly is ſo manifeſt to all Men, that they are more ſober.

One came to another and ſaid, *Thus ſaith the Lord to thee* James Nobbs, thou art this and that; the Man heard all patiently, and then ſaid, Hold thy Tongue thou prating Fool, for the Lord knows I am not *James Nobbs*.

Another had a Revelation to go with a Meſſage from the Lord from *Oxon* to *Abingdon*, Five Miles; when he return'd in the cloſe of the day, his Wife (who was no Quaker) ask'd him, Whether he had delivered his Meſſage? No, ſaid he, the Man was not at home, he is gone a great journey. O thou Child of a Man, ſaid ſhe, Doſt thou think the Lord ſent thee to a Man that was not at home? Which, as I remember, made the Man more ſober.

In my younger days on a Temptation I confeſs, I ſought converſe with the chief of them I could meet with, to try their Perfection and Attainments above all others: I found (as others know that were amongſt them on the like Temptation) their hearts, heads, and hands were all in the world; no Family, or Secret Prayer minded, their Children's Souls neglected; ſome of them ſaid, they would teach them to be Sober and no more. I firſt read *G. B*'s Book, then Converſed with *R. B.* of *Oxon*, a great Quaker, but he was a vile Jetter, ſaid he to one, I can prove thou art an Atheiſt, How ſaid he? Thou Art thou a Wiſe Man or a Fool? No Wiſe Man, replied the Man, then ſaid *B.* Is it not ſaid, *The fool hath ſaid in his heart there is no God*, &c.?

*J. L.* of *Plimouth* (who for his Bounty, which indeed was very great) was a most frothy abusive Jester, though his Name sounds with a delicious Air every where among them, yet a filthy and wicked Jester was he.

*J. M.* of *Pensilvania* hardly escaped whipping a few years since for Lying with his Maid, who had thus Punish'd others for the same Vice, he being there a Justice of the Peace, and a great Speaker.

How they painted out one another in Print in their open Meetings in *Bristol* for Drunkenness and other Vices is well known. He that would read their Blasphemies, let him read *Rogers*'s Book, a Quaker of that City, what he says of *Fox* and others; and yet these were the Perfect Sinless Creatures all the while.

In their Letters one against another, they would begin on both sides, *This is the word of the Eternal God from me to thee, Thou art an Hypocrite.*—Some must Blaspheme; Reviling of Ministers was a Meritorious work. Some reported of Mr. *Hughs*, once of *Plymouth* (the best Man that ever that Town was blest with) that he would drink Fifty Glasses of Sack at one Meal. Say it as often as they would, I dare say not one believed it.

Every

Every common thing was from God
Read *the Snake in the Graſs*, a Book worth
Gold. Let *Penn*, or any other anſwer it
they can, I am ſure it much concerns them
to do it. I ſaw a Letter from a Quaker to
his Sweetheart, no Quaker, and he began
thus:

*In my Bed, the other Night, a word paſſed through me: Here was my Perſon, but my Heart was with thee.*——I can remember
no more of the ſtuff, ſuch bring all Religion into Contempt. What ſaith the Scripture, ſaid one to me, *Every Tub muſt ſtand on his own bottom?*

They ſaluted one of their Leaders as the
only begotten Son of God, who lay from
everlaſting in the boſom of the Father.
He received of ſome Divine Honour, as
was proved.

I knew a Miniſter diſturbed in Preaching by a Quaker Woman. He got her at
laſt into diſcourſe of practical matters, in
which ſhe betrayed ſo much ignorance,
that ſhe got away as faſt as ſhe could. An
unhappy Boy followed her to the Church-
door, *I pray thee*, ſaid he, *tell me who ſent thee here to day?* Who, *ſaid ſhe*, God. No,
ſaid the Boy, *I am ſure God never ſent thee
here; for if he had, thou hadſt never ſpoken ſo*
*ma*

*many things contrary to Scripture. And for my part*, ſaid he, *I cannot tell what to ſay to it, for I cannot eaſily imagine the Devil ſent thee here; for I thought he had more wit, than to ſend ſuch a Fool as thou art about his work.* She never diſturb'd them after.

The heads of many of their Children are Dungeon-dark about Scripture, only learn ſome of their Cants.

*Queſtion 3.*

Do not many Miniſters miſtake, and that groſly in ſome words, and in their Expoſition, and in their Doctrines too; and many Hearers talk ignorantly as well as Quakers?

The Anſwer is eaſy: They pretend not to Infallibility, or Inſpiration; but acknowledge the imperfection of their Underſtanding, as well as Faith and Affection, and the neceſſity of Human Literature, and much ſtudying: But this is not the Caſe of the Quakers, but the quite contrary. Now if I prove a man that pretends to Inſpiration in all that he preacheth, (and that therefore he needeth not the knowledge of Tongues) to ſpeak quite contra-

ry

ny to the Scripture, and ſays the Spirit tells him, that is the meaning of ſuch a Scripture, which is as obvious as the Sun, to be quite contrary to what the Spirit there intended; I prove that man to belie the Spirit, and ſo to be a Cheat and an Impoſtor. And this is done thouſands of times by theſe Quacks in Divinity.

The great miſtakes of ſome of our Miniſters, ariſe from their want of the culture of good Education. How often is it with us, as in thoſe times of *Jeroboam*, 1 *Kings* 12. 31. *He made prieſts of the loweſt of the people?*

They expoſe themſelves and work to Contempt. I pray all true Proteſtants, under what Denomination ſoever, to take care in this reſpect, that their Preachers be not gifted with Ignorance and Confidence, like Quakers Speakers.

The Stories of the three motions of the Sun, and the one was when he ſtood ſtill, and the four ſort of Seekers; one was them that never ſought, are well known: but I will name ſome, not commonly talkt of, which I had from worthy perſons, who know the truth of them, by men which are, it may be, *adhuc in vivis*.

One

One preaching on that Text, *Pſal.* 139. 14. *I am fearfully and wonderfully made.* Read, *I am fearfully and wonderfully mad.* The *e* being left out by a miſtake of the Printer, this Obſervation was drawn from the words, (and drawn to purpoſe it was) *That the beſt Saints may fall into mad Fits.* On goes Mr. *Parſon*, to ſhew what mad Fits the Saints may fall into, 1. Of Anger. Anger is a ſhort Madneſs——— Till the Hearers thought he had been wonderful mad indeed.

Another Tradeſman ſets up for a Preacher, and to work goes he, on that Text, *Nahum* 3. 8. *Art thou better than populous No?* (which *No* is taken to be *Alexandria* in *Egypt.*) Now, Beloved, ſaith the powerful Preacher, I ſhall inquire into two things.

1. What *No* was. 2. Why he was call'd *populous*. *No* was the eighth perſon, a Preacher of Righteouſneſs, and he was call'd *populous*, becauſe all the world was once in his Ark.

Another Reverend Mechanick, very lately preach'd a Sermon, and a Funeral one too, on that Text, *Pſal.* 39. 13. *O ſpare me, that I may recover ſtrength, before I go hence, and be ſeen no more.*

And

And you must suppose this warm Man laying about him, beating the Air, *O!* my Friends, said he, is one Scripture word and is used by *Daniel* three times in one Verse, *Dan.* 9. 19. *O Lord, hear; O Lord, forgive; O Lord, hearken. Spare* is another Scripture word, and is joined with *Shield* and *Buckler.*

I remember Col. *Crook* told me a Story of Col. *L*-- preaching in a great Church in *Ireland* on that Text, *The Spirit and the Bride say, Come,* Rev. 22. 17. The *i*, by a mistake of the Printer, that should have been put after the Letter *r*, was put before it, and now most devoutly and fervently goes our Preacher to work, and reads. *And the Spirit and the Bird say, Come.* Now enquiry is made, what is meant by the Bird? the Church: what Bird was the Church here compared to? *Some*, said he, *think the Nightingale*: As if the Man had consulted many a Commentator to find out the Mystery. Others thought the *Dove*, and now a Comparison is made between the *Church* and the *Dove* for Innocency, Chastity, Purity.———

Another setting up for a Preacher, in a Parish I knew, would speak something from those words (*from*, no doubt nothing

to)

to) *that in all things he might have the preheminence*; when he came to this hard word he could not read it well, but ſaid, *That in all things he might have the pre pre he he mi mi nence nence, preheminence*, Coloſ. 1. 18.

I lately ſaw the Notes of a Tradeſman that had been a Speaker thirty years (leaving his Trade) full of prodigious nonſenſe. The world abounds with them. The Biſhops have too often Ordained ſuch, I knew one who gave a Spiritual receit; Take a pint of Repentance, with a quart of Faith, and ſo walk forth into the fields of Meditation.

I knew alſo one that was made Deacon, and told this ſtory at his return; When we ſate down at Table my Lord bid me Eat, he had Two or Three Queſtions to ask me; Eat thought I, I fell a ſweating, ſure my Lord will ask me Queſtions in Divinity, and in Divinity, ſaid he, I am one of the ſillieſt Rogues in the world; pray, ſaid my Lord, Is ſuch a Great Man come to Town? No, my Lord: O thought I, that the other Queſtions may be no harder; pray, ſaid the Biſhop, When doth he come to Town? He is expected, my Lord, very ſpeedily: Where doth

doth he lodge when he comes, said the Bishop? My Lord, at such a place. When, said he, I heard what the Questions were I fell to it.

Now such Fellows justify our Quakers in their work. If one Tradesman, why not another?

*Obj.* But the Quakers, say some, Preach very Powerfully.

Poor sense, and a powerful Voice, will not do. I cannot believe ever God sends Fools about his work, and such as expose it to contempt. Too many justifie the Quakers in their affected tones, theatrical gestures, contrary to plain expres words of Scripture, 2 *Titus* 7. *In doctrine shewing uncorruptness*, gravity, *sincerity*; *Uncorruptness*, respects the soundness of the matter of our Doctrine: *Gravity*, the *manner of our delivering it*: *Sincerity*, the Principle from which all should come, and end to which all should be directed.

And for our Hearers, many of them are much more ignorant than any one would suspect; I know a Man of a great Estate, an Entertainer of Ministers, who asked lately one of them at his house, Whether *Abraham* were not a Protestant,

and

and the *Canaanites* Papiſts? Whether *Joſeph* that we read of in *Geneſis*, that was ſold into *Egypt* by his Brethren, was not the ſame *Joſeph* that we read of in the Firſt of *Matthew* who was Eſpouſed to the Virgin *Mary*?

If you ſay, What difference then between their ignorant Speakers and ours? Much every way. Theirs deſpiſe Scripture and helps, Providence puts into their hands of being better informed, and pretend to Inſpiration, and ſo blaſpheme the Spirit, and talk how they can confound any of the Prieſts by the Spirit; when others are aſhamed of their folly, and not flee in the face of an Inſtructor. I have heard ſuch ſay, Wilt thou talk to me againſt what I feel and handle of the word of Life? Alluding, no doubt, to the 1 Epiſtle of *John ch. 1. v. 1. John lay in the boſom of Chriſt, and his natural hands handled the natural body of him who is call'd the Word of life.* To queſtion them is to queſtion the Spirit. I am unwilling to ſay all I think, and know of ſuch *filthy dreamers, clouds without water*, Jude 12. Is it not able to make a Wiſe Man ſick to hear what I have heard in their Aſſemblies remote from Religion, Reaſon, and Gravity.

Gravity. For a half-witted Fellow and a Jackpudden, that unmans himſelf to ſtand up and ſay;

*I have been in many places in* Kerſendom, *and I will never ſell my reaſon to think Chriſt came to ſave men from ſin, and yet ſin to be in them* —— *And now my Freinds ah, may you ſe feel ah, the life ah, and the power ah* ——

Now you muſt ſuppoſe this was ſome notable Traveller that had compaſs'd Sea and Land to make Proſelytes, according to 3 *Matthew* 15 *verſe*; and ſure if his reaſon were to be ſold he would be moſt lamentably chous'd in a woful pennyworth that ſhould buy it; *Thou fool and blind*, ſaid Chriſt in another caſe to your elder Brethren, 23 *Matthew* 15. Cannot you believe a Phyſician ſhould come to give Phyſick, or give a Man eaſe in order to perfect Health in time, if pains, aches, or any diſorders be in him from the crown of the head to the ſole of the foot.

The Women I obſerved, and Women like Men, when they heard their affected modes, would according to their frequent cuſtom ſay, *La, La, La, La*, &c.

Now tell me, Reader, Whether ſuch a ſpeech of incoherent Blaſphemies were not

able to make a Man purge both ways. In the time of great danger, when Twenty pound was to be paid by the Speaker, they would ſeldom ſpeak. Therefore I remember when an Informer came into a Quakers Meeting, he was very buſie to find the Speaker, that he might pay the Money; Where is your Speaker ſaid he? Up ſtood a Quaker, Thou art he.

In many Meetings nothing is ſaid, ſome times only one place of Scripture; I have heard that when they ſate a long time and ſaid nothing, a Quaker was moved to ſpeak a place of Scripture, and, in my opinion, he choſe the moſt ſuitable place for them, he ſtood up and ſaid, *O ye fools when will ye be wiſe*; and down he ſate again. *When* indeed!

When theſe ſinleſs Creatures fall out (which is not ſeldom) you would think they had gone down to Hell to fetch their Rhetorick from thence, foully charging and condemning one another. But preſently the Devil transforms himſelf into an Angel of Light, the Old Man was ſtirr'd in them; nay, their chief Leaders complain of one anothers Pride and ill Temper, and ſay, Their hearts are ready to break for Friends Diſorders.

And

And yet they the *Perfect*, *Sinleſs*, *Pure*, *Innocent* Lambs all the while.

I am not more aſſured that *Turciſm* is not of God, than that *Quakeriſm* is not; or than that I have proved it in this Book. I declare before all the world, That I am ready at an open Diſputation to prove my Charge againſt them. If what I have writeen recover any Quakers, I ſhall rejoyce: Why ſhould we deſpair, ſeeing the recovery of the Honeſt and ingenious *George Keith*, *Pennyman*, and many more? However, I cannot but hope (or more than hope) this will prevent the fall of not a few; who till now knew not the Men, as *I* and others have long known them, to be ſome of the greateſt Doctrinal, (if not Practical) Enemies to Chriſt that ever were in any Age, that would ſometimes call themſelves by the Name of Chriſtians.

*Reader*, *I* do aſſure thee by my Obſervation, and the Obſervation of others, that this People that were wont to talk againſt Pride, are ſome of the proudeſt Perſons upon Earth; ſo Proud, that though they have condemned putting off the hat, and kirching, as Sins, yet ſome tell you in plain terms, they expect it of you

you, and take it amiss if you do it not, as the abovenamed *L. S.* said to a Friend of his and mine. And as great is their Pride, so great is their ignorance; so that some Wise Men leave them, and are ashamed. Mr. *S.* of *Bristol* seldom, if at all, goes to their Meeting, though at their first appearing one of their most Learned Advocates; he troubleth not himself much now about Mens Souls, but is well acquainted with what is good for their Bodies (especially his own) by which he much obligeth his Friends, not Quakers, but any Men of Civility, Churchmen and others. A late Writer, Mr. *Norrice*, hath made this People not a little to value themselves, by favouring their Opinion about the Light within; and by telling the world, That he more dreaded one *Barclay*, than an Army of *Bellarmines* or *Stapletons*; which make me doubt he is not well acquainted with the latter, though with the former. I doubt that young, rash, (though ingenious) Gentleman, hath a design to make a new Party bearing his Name, whose grand Particularity is this, that we must love nothing complacentially but God; *I* hope whilst he retains this Notion, he will continue in Celibacy; for he is not fit for Mar-

riage,

riage, forgetting that of *Solomon*, *Let her breasts satisfy thee at all times, and be thou ever ravisht with her love.*

Yet by the way observe, he asserts, That God not absolutely considered, but relatively, is to be the Object of this Love. This is indeed to make our selves the end, God the means. To love our selves more than him. Thus he, that pretends to exalt the Love of God, hath debased it above all men. I hope some learned Bishop or Clergy-man, will soon take this conceited Man, and cut him up, and send him to the Tribes in *Israel*, with a *Go consider*, and *speak* your minds; who hath asserted, that the Quakers Cause calls for their most Learned Pens, and they may triumph in the Victory if they get it.

The Quakers ignorance discovers it self on all occasions. *G. Fox* would call Preachers, Conjurers: But, to do him right, he was none, as all know, that read his Books, or heard him talk. *George Whitehead*, that hath writ so much, is a Notorious Dunce, as proved before.

Mr. *Speed*, Mr. *Vickris* of *Bristol*, never speak among them, who are Men of Parts and Sense. *I* will imitate the Quakers way of speaking, and judge; what if

you

you heard ſuch ſtuff as this, though ſometimes better, in their greater Meetings, where contrary to their firſt Principles, many of them forbid Womens ſpeaking, or the ſpeaking of Nonſenſical Fools, that talk at this or the like rate.

*Frunds*,

I am moved by the ——— to ſpeak unto you, though I know not what I ſhall ſay. *Noah* was a Perfect Man, yet ſome ſay Men cannot be Perfect, or without Sin, yet *Noah* was ſo; and his Son *Cham* was Curſed for uncovering his Father's nakedneſs, when drunk. *Judas* was the Traytor, and bore the Bag, and cared not for the Poor. It is ſaid, he that taketh *Kirjah Sepher*. —Now that is the Spirit of the Book: Now look, Frunds, the Heart is the Book, and the Spirit is the Light within. It is ſaid indeed, I forbid a Woman to ſpeak in the Church; but the Prieſts are in the dark mind, and underſtand it not; by the Woman is meant the Fleſh, and by the Husband is meant the Devil; but they in the Witchcraft cannot ſee it; but I ſay, look to the Light within you. Frunds, If you have motions to a Woman, and do not do the act; or deſire to take another Man's goods, and do not do it, you Sin not. *Mary*

*Fiſher* had leave from the Lord to go fr
*New-England* to ſave her life, when oth
had not. Now they uſed carnal Weap
*Paul* ſaid, *Theſe hands have miniſtred t
neceſſities.* And whatſoever doth m
manifeſt, is Light. Now we abhor
Papiſt Tranſubſiſtation and Infannibili
and many things be taken figurat
When I ſhoed a Horſe the other day,
Horſe went the better; ſo you, if you
to the Light within you, ah the pure Lig
The Prieſts uſe Heatheniſh words, ſuch
be not in Scripture, as Sacrament, *&c.*
word of the —— is come upon
I am to read a Letter from Friend *P.*
*P.* though we read not Scripture,
was of old, yet we may what comes
the pure ſtreams. One came to me
know, where *John Steeplehouſeman* dw
whom he prophanely call'd Mr. *Ch*
*man*; but I bid him defiance for W
ſhipping the Beaſt. They ſay, if you
Perſecuted from one City, flee to anoth
But theſe Hell-hounds underſtand n
they be *Baals* Prieſts, Hirelings, a Gen
tion of Vipers; for it is revealed unto
Flee to another, is to the City, Heave
O Frunds flee there; flee there Fru
*There is none that doeth good* (they ſay)

*out one*; but *David* ſaid after, *O that the Salvation of Iſrael were come out of Sion.* The Prieſts ſay, this world ſhall in time end, but they be in the dark, and make *Solomon* a Lyar, who ſayeth, yea he ſayeth, *One generation paſſeth away, and another cometh, but the earth abideth for ever*; now mark, Friends, what abides for ever, ſhall never end; but they be Sorcerers, Wolves in Sheeps cloathing. They ſay, That when the outward fleſhly Chriſt was Crucified, the vale of the Temple was rent in twain, and the Rocks rent, and the Graves were opened ——— But they be blind Guides that lead the blind, and ſo both fall into the Ditch. I am moved to tell you, Friends, *(and now the two thumbs muſt be put againſt the Breaſts)* that this is meant Mens Hearts were torn, Hearts as hard as Rocks; what think you, Doth the Scripture tell you of outward Temples, and outward Rocks? Do not, Friends, ſtrike any one after the manner of Men; for *Paul* ſaith, *Lay hands ſuddenly on no man.* The world is angry if we Honour them not by putting off our upper Covering, and ſay Thee to them; but abide you in the Light, *&c.* They talk much of *Paul's* Epiſtles; But what do they tell us of the

Epiſtles of Apoſtatizing *Jews?* And the talk of *Abraham's* Faith; we muſt better than they in their day. They to us what *David* and what the Apoſtles did but being led by Example hath undo the world. Now, my Frunds, the Peo ple of God of old were Quakers; *Mo* was a Quaker, for he ſaid, *I exceeding quake and fear*; and *Habakkuk* was a Qua ker, for his lips quivered; yea they we all Quakers, for they taught Righteouſnes which is the very Principle of the Qua kers; yea, I ſay, ſo do the Quakers to Now the world ſaith, That the Body o Chriſt is gone to Heaven, but it turned i the duſt. They ſay the Scriptures be God Word, but they lie, they be dirt, Ser pent's meat; ſome Frunds threw the Bibles into the fire, and they periſhed, a therefore are not God's word. Frund It is often ſaid, and truly, the Scriptur and the Body of Chriſt be the Two gre Harlots that have deceived the worl many things in Scripture are evil; in on place Circumciſion is commanded, in ano ther place forbidden, *&c.*

That ſuch and worſe Speeches have be made in thouſands of their Aſſemblies, doubt not, and I am ready to give an a

com

count of the things, as their aſſertions, that I have read in their Books, or heard in hearing them, or talking with them.

Becauſe many are decoyed by the Quakers mode of Speaking, as moſt agreeable to Scripture, as Thou to a Single Perſon, not you, which word we uſe, Thou, not You, to God: I will conſider it.

We are no more bound to Scripture modes of communication, than to Scripture dreſſes; and becauſe many, many weak ones are deceived by theſe ſpecious pretences, I will plead this caſe, *Bildad* ſaid to *Job* only, 18. *Job* 1,2,3. *How long will it be ere* You *make an end of words? how long ſhall we appear vile in your ſight? for he teareth* —— Why may I not ſay You to one, as well as Thou to many? When God delivered the Law on Mount *Sinai*, *Thou ſhalt not kill* ——— Spoke he not to Thouſands? We borrow this from the *French Vouz*; for they have no other word to a ſingle Perſon, we took You from it. We deſpiſe not the word Thee to a King (as they often ſay) in all caſes; he that Marrieth him to his Queen, ſaith, *Wilt thou have this Woman?* He that gives him the Lords Supper ſaith, *The Body of Chriſt given for Thee, preſerve thy Body and Soul* ———

What if men agree ſuch a word ſhall ſignifie ſuch a thing, is not that ſufficient?

*Quem penes arbitrium eſt & jus, & norma loquendi.*

*Barclay*'s Objection is vain, What if (*Apol*) ſays he, a Scholar ſhould ſay to his Maſter *Vos amas*, *Vos legit*; I ſay we put the Verb alſo in the plural number in *Engliſh*; we ſay not You loveſt, you readeſt, but You love, you read.

I put it to their Conſcience, Is it Sinful thus to ſpeak? If not, Why then trouble they the world about nothing?

I am not willing to run out much into other things that many have written well of; Read *Faldo*'s *Quakeriſm no Chriſtianity*, who hath done his work like a Workman; and the aforementioned Tract which will commend it ſelf, and to which little need be added.

And now tell me Reader, What thinkeſt thou? Was there ever ſuch a giddy Generation upon Earth? As great Apoſtates from Reaſon moſt of them are, as from Religion. It is true ſome few Men among them have ſhap'd their Notions for them, and made

nade them more intelligible than once hey were. When such a Question as this hath been under Consideration, Whether t were Lawful for their Women to Speak n their Meetings; I have been Answer'd, That Jesus Christ was Crucified, and that the Priests accused him, and *Pilate* condemned him, *&c.*

I remember I have read, Where dost thou read, thou Hireling, that ever any of God's Messengers stood on a Carnal Pulpit? When that Scripture hath been urged, 8. *Nehem.* 4. *And Ezra stood on a pulpit of wood, and read the law, and gave the sense*; the Answer hath been, What hast thou to do with *Ezra*? *Ezra* was a Holy Man, and thou art an Hypocrite. Or when the Question hath been about Swearing, and that Scripture hath been urged, 10. *Rev.* 6. *The Angel swore by him that liveth for ever and ever, Time should be no more*; the Answer hath been, *But to which of the Angels said he at any time, Thou art my Son, to day have I begotten thee?* Some say, That Ministers must not be paid, because it was said, *The Priests bear rule by their Means*, 5. Jer. 31. That Ministers must not use helps in Reading, for *Paul* would not *meddle in another man's Line.*

Some have asked one another, Haſt thou experienced that Scripture in thee, *The ſun ſhall be turned into darkneſs, and the moon into blood*? The Anſwer hath been, *Yea*, The Spirit was in them, and the Spirit was not to be tried by any thing, Scripture, nor Man's Reaſon. So that a Man had almoſt as good go into *Bedlam* and talk with the *Wiſe Men* there, as with many of our Inſpired Quakers: I adviſe any that engage with them, to get a Promiſe of Two things:

1. To end one Argument before entrance be made on another.
2. To have as much time allowed you to ſpeak, as you allow them.

So have I underſtood ſome of them, and there hath been ſome coherence, or conſiſtency in our diſcourſe. When they have multiplied words, and crack'd many of them, and run on to things nothing to the Queſtion, they go away and ſay, That ſuch Miniſters could not ſay a word to them, or could not reſiſt the Spirit by which they ſpake; that a *She Friend* ſhould ſilence any Prieſt of them all; though they have talk'd ſuch prodigious Nonſenſe, that

that might make any Man ſweat to hear them.

If I knew ſuch glorious nonſenſe among their Leaders by my little ( and yet too much ) converſe with them, I may eaſily imagine, how much they that hear them often meet with ſuch triflings.

May what I have ſaid be an Amulet to prevent infection from their poiſonous Doctrines, eſpecially ſuch as are incompatible with true Grace: As the Doctrine of Perfection, of a Chriſt within in oppoſition to a Chriſt without.

This word *Outward* is in great Contempt with them. The outward word ( the Scriptures ) the *Outward Chriſt*, ( *Chriſt* Crucified ) and ſome an *Outward Heaven* ( that Glorious State above ).

Baptiſm and the Lord's Supper were *Outward Ordinances*.

But why do not theſe Men Contemn *Outward Meats*, and *Outward Drinks*, and *Outward Cloathing?* If they did, the Controverſie would ſoon be at an end.

And now, *William Penn*, I once more declare to thee, and all the world, that I am ready to meet with thee at an open Diſputation, when thou wilt, to debate the Queſtions before us, or the main Queſtion, which is this:

*Whether your putting in practice our Principles, by you condemned* ( as you say ) *from the Lord, in the time of Persecution, doth not most certainly and evidently prove you to be either Notorious Impostors, or Notorious Apostates?*

There is nothing more evident to me, and I suppose to thee, that so it is: Then is the Mask fall'n off thy Forehead, and let me ask thee, or rather thou thy Conscience, a few Questions.

## Question 1.

*Art thou not ashamed to bear Folly, Falsehood, Ignorance, father'd on the Holy Spirit by thy Followers?*

## Question 2.

*Dost not thou frequently do what they condemn us for, use Philosophical Terms and Distinctions in thy Writings, which they say is from the Serpent?*

## Question 3.

*Couldst thou understand any Physician or Lawyer,*

*Lawyer, ſpeaking of Phyſick or Law, in that way theſe do of Religion?*

Here, for a diverſion, will I preſent thee with a Paper given me above twenty years ſince, and which lately I ſaw in Print, and tell me how much like hath been the old common way of the talk of our *Perfectioniſts*.

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# A Welſh Letter.

Good Couſin,

*According to my promiſe, I am to let you underſtand the unkind dealing of* Edward *towards* Marmaduke, *when* Thomas *was arreſted by* Henry, *at the Suit of* Leonard, Charles *came in with* Robert, *to entreat* Richard *to go to* John, *to certify* William, *who was ſorry that* Jeffery *had been at variance with* Anthony, *conſidering that* Matthew *had done ſo much for* Bartholomew, *when old Father* Timothy *was contented to take wrong of* Gregory, *notwithſtanding his Kinſ-*

*man*

*man* Ralph *was abuſed by* Rowland, *ſend-ing for* James *without the conſent of* Cuth-bert, *when* Edmond, *for the love he bore to* Silveſter, *gave warning to* Hugh, *that in caſe* George *ſhould make much of his Uncle* Peter, *little thinking that* Simon *had play'd the knave with* Nicholas, *in cauſing of* Walter *to give* Cle-ment *knowledge, how that* Martyn *had invi-ted* Humphrey *to* Bernard's *houſe to Break-faſt. Now cunning* Roger, *perceiving by* God-frey, *what was told by ſlie* Ambroſe, *that if* Alexander *was not reveng'd upon* Lawrence, *for the Love that he bare to* Oliver; *where-as* Eraſmus, *had it not been for* Jarvaſe, *had like to have ſlain* Nathanael, *which* Jaſper *perceiving, had certified* Luke, *that Tell-tale* Francis *was the cauſe of all their falling out, and all this was for* Adam's *White Nag, which was left in* Eraſtus's *Stable by* Andrew; *and becauſe Hopping* Giles *would not believe him, without* Philip *would bring him ſome money; whereupon* Barnaby *and* Chriſtopher *ſent for* Arthur, *who, by the help of* Felix *brought the ſame to a general Concluſion, and was thus ended.*

St. *Taffy*'s Day. VALE

I de

I declare ſuch kind of Harangues have often heard from the Quakers, as incoherent and unintelligible, and ſo have many others; which makes us weary of converſing with ſome of them, who, after all, triumph for Victory. Would not ſuch a profound Speech, ſtun the wiſeſt Judge that ever ſat on the Bench? And might not the Welchman ſay, after all, Her had baffled Her; ſo that Her had not one word to ſay to Her, not being able to remember, no nor underſtand what her ſaid.

And now *William Penn*, not to convince thee (for I think thou art convinced already) of the madneſs of this People, for Blaſpheming the Name of the Lord; for Railing, for Incoherencies, for vain Predictions; I will ſuppoſe any of us ſhould accoſt thee, as the Quakers do us many a time: Wouldſt thou not ſay, We were ſo far from being Chriſtians, that we had forfeited the Name of Men? I ſhall leave out the words after *Thus ſaith* —— *the Eternal God, Living God, the Lord.* Let none be offended, if their Folly be thus diſplay'd. Suppoſe I ſhould thus ſay ——

FRiend; For this is the Name by which you ſpeak one to another, and Chriſt to *Judas* the Traytor, the Son of Perdition, thy

thy elder Brother, and to no ſingle Perſon but to him. I ſay, (by the ſame Figure Chriſt ſaid to *Judas*) Friend *Penn*, though I, and others, have taken pains to intellectuate and prudentiate thee, yet all in vain; Bray thee in a Mortar, thy Folly will not depart from thee; and therefore in the Bowed-downeſs of my mind, I do declare unto thee, Thou haſt Unreligion'd thy ſelf; Thou Croaking Frog of *Egypt*; Thou *Babyloniſh* Brat; Thou goeſt up and down the world in the pride of thy heart. O *Lucifer*, Son of the Morning, Where are all thy mortified, Self-denying Garments, that Friends of Old went up and down with? Thou, who art of many years in the world, haſt lately gone after Fleſh, Young Fleſh; Yea, I ſay unto thee, Very Young Fleſh. And becauſe thy mind hath thus ſtray'd after the Viſibles, I bear my Teſtimony againſt thee, Thou art yet in the Carnal Mind. This is the word of ——— to Thee, Repent, Repent; For thou loveſt the Things of the world, yea, the things of the world doſt thou love. *William Penn* hear, O *William Penn*, I teſtify to thee in the Name ——— that becauſe thou haſt loved the Man pull'd down, and contrived, yea, hatched

hatched miſchief againſt the Man ſet up, Thou ſhalt die this year, becauſe thou haſt committed Rebellion, for which thou, Friend, deſerveſt now the Captivity of the outward Tabernacle, (ſo one Quaker lately wrote to another, that lived four years after.)

Now thou Serpent, thou Deceiver, thou Scarlet-Whore, that ſitteſt upon many Waters, What if all thy Converſes with Jeſuites, and Popiſh Enemies to *WILLIAM* the King, were written in thy Forehead, where, yea where wouldſt thou hide thy impudent Face, thy brazen Face, thy iron Forehead? Friend *William*, it is a great Principle, and common Saying among you, That what you once hold, you always hold; for the Spirit is the ſame, and it dictates the ſame, but in this thou lieſt. Thou art changed in many things, yea, thou art fallen; Thou Apoſtate, Thou Conjurer, my Spirit teſtifieth to thee in the Name——that thou art full of all Subtilty, the Child of the Devil, one of his Imps; if thou ſayeſt I ſpeak not the Truth, I know I do it, by the Light within me, the infallible Teſtimony. And I know I have *ſtab'd thy Doctrine* to the heart; for

for ſo it is revealed unto me, yea to me is it revealed. As I was looking, yea, as theſe fleſhly Eyes of mine were looking, I ſaw thee in thy fine Attire, and Things of this World. And I looked, and beheld, and lo thou wert much like to the Sons of Men, the Children of Men, Thou art an Offence unto me, *&c.*

PArdon me, you that read this; for I declare, at this rate do many of the Quakers (whom *Penn* owns as Inſpired) ſpeak ſometimes to the beſt Men, Miniſters and Chriſtians, and ſo have they written. Now what mad Diſcourſe would this be, and worſe, ſhould I ſo apply my ſelf to him? But if *William Penn* ſhould die this year, then were I a famous Prophet: But if he ſhould not die, not a word muſt be ſaid of it, or ſome other ſenſe muſt be put on the words.

And now I humbly beſeech and intreat all that are ſerious in, and zealous for the Proteſtant Religion, to conſider whether their Time, and Parts, and Zeal uſed one againſt another (who are found in the Fundamentals of Religion, and ſo Brethren), were not better uſed againſt the Quakers, who have eraſed the Foundation

on of Christianity, and so are the worst of Hereticks.

The design of the Holy Scripture is to bring man to the sense of two things.

1. His own vileness, deficiency in the best of his Duties, his imperfect state when in his *Zenith* for Wisdom, and the love of God. O how much do we debase the most High in our apprehensions of him, when they are most refin'd and rais'd! How imperfect is our Love to God and Christ, when most flaming! What an infinite disproportion is there between our Love and its Object! What if our wandring Thoughts in the heart in Prayer, or other good Duties, should or must have vent through the mouth, and gush out into words, how should we flee from one another; or whither should we go? Thoughts are before God, what Words are before men. How fail the best in Principles and Ends? Humble *Nehemiah*, when zealous against Prophaners of the Sabbath, 13. *Nehem.* 22. *Spare me according to the greatness of thy mercy.* The Quakers disdain thus to pray. When *Isaiah* beheld the King, the Lord of Glory, he cries out, *Wo is me, for I am undone; I am a man*

*man of unclean lips*, Isa. 6. 5. These make no such Confession, and were he now alive, they would say he was *of the Devil*, 1 *John* 3. 8. These, if they sleep in the time of their Worship, if Passion never so much break out among themselves, and hateful Words, and many notorious visible Enormities, they disdain to say what Christ taught his Disciples, to whom God was a Father, to pray, *Mat.* 6. 12. *Forgive us our trespasses.* So that I am not more sure of any one thing in Religion, than this, That no *Perfectionist* can be saved.

2. To shew man the Want, and then the Worth of Christ the Saviour. The Apostle preached nothing more; he tells the *Corinthians*, 1 Cor. 2. 2. *I determined to know nothing among you, but Christ, and him crucified.* Nothing in comparison of this. Now it is well known in their Meetings they determine to know nothing less than Christ, and him crucified. Salvation by an outward Christ is disowned. *Penn* and *Whitehead* expounded *the Lamb slain from the foundation of the world* (in a large Folio), to be the opposing the Lamb-like thing, The Light within.

Thou

Thou talkeſt ( they were wont to ſay ) of the Man crucified at *Jeruſalem* ſixteen hundred years ago: Doſt thou believe to be ſaved by Blood ſhed upon the ground? Now there is no Name given under Heaven, by which men can be ſaved, but the Name of Jeſus. There is *no Salvation in any other*, Acts 4. 12.

If it be asked, Why I am ſometimes Comical, and Reflect ſo ſeverely on ſome of their Leaders?

I anſwer, Quacks and Jugglers, and fooliſh Pretenders to any thing, are not to be treated as wiſe and ſober men. *Anſwer*, ſays the Wiſeſt of Men, *a fool according to his folly, leſt he be wiſe in his own conceit*, Prov. 26. 25.

Says the ſerious Worſhipper at Mount *Carmel*, that approached the Altar of God with all imaginable Reverence, and not as a Stage-player, when he ſaw the Prieſts of *Baal* ( ſeemingly moſt devout ) cut themſelves, and leap upon the Altar, *Cry aloud*, 1 Kings 18. 27. *either he is talking, or in a journey, or ſleepeth, and muſt be awaked.* A goodly God!

For

For my ſevere Reflections on ſome Men, I lived nigh them, knew them well; they were ſome of the great Advocates for their Cauſe, talk'd of all *England* over for their Zeal among the Quakers, who ſpared not the moſt Learned, Religious Miniſters and People in the world, for want of ſelf-denial (which little appeared in the Accuſers) for leaving the Places of their open Meetings, the Miniſters were *Hirelings*, 10. John. 12, 13. *who did flee when the wolf came, that cared not for the ſheep, and that becauſe the ſheep were not their own.* (As if to flee from a Place were to flee from an Office). And after they had call'd them, and the People, Hypocrites, Children of the Devil, Haters of Chriſt, Lovers of the World, that ſhould be damned for ever for this their great open Sin and Wickedneſs; they did the ſame thing themſelves when their Fund failed.

Either what I have Charged them with is True or Falſe; if it be Falſe, let me be accounted the greateſt Defamer upon Earth, a Perſecutor, or what they pleaſe. If it be true (as I call Heaven and Earth to Record it is, and can juſtifie the Charge before God and Man) I do ſay it on mature Conſideration, and with great Compoſure

posure of Mind, That *Penn* and the *Quakers* are *Impostors*, or *Apostates*.

Know, Reader, I have made no use of Books nor Men to help me in this Work; tho it is said by some, it were impossible I could thus describe them without help from some Man that had been a Quaker.

I have not troubled you with some stories of Quakers upon common fame; though I doubt not the truth of them, yet cannot prove them if required; as that one Friend came to another and said, *The Lord hath sent me to thee to tell thee thou must lend me Twenty pound. It was a lying Spirit sent thee*, said the other, *for the Lord knows I am not worth half the Money.*

Neither have I troubled you with their denying such a sense of Scripture when writing against us, and asserting the same sense to serve their own turn; and all from one and the same Infallible Spirit: *Penn* is a notorious instance; who in a Book call'd *Judas and the Jews*, said on those words, *Tell the Church*, 18. Matt. 17. *That the Church was to judge of matters of wrong between Man and Man, but not of Faith or Conscience*; yet in another Book to all Protestants, asserts, *The Church had Power*

*about*

*about matters of Faith and Conscience*; when he pleaded for the Church-Quakers.

Not much of what I have read of some of them many years since; I remember in the time of a long continued Drought, about Twenty year since, when many fear'd and talk'd of a Famine, out comes *Fox* and tells us, *What reason we had to expect a Famine* ——— *That before the Plague he saw the Angel of the Lord with a drawn Sword over the Court.* See the Cheat. Rain soon pour'd down. You false Prophets, tell us your Prophecies before, not after their accomplishment.

I must recommend to you the aforementioned Book, *The Snake in the Grass.* If you are Dissenters, pardon some warm passages proceeding from intemperate Zeal for Bishops and Liturgies. In the Book may you be informed of,

The Authority of the Church-Quakers, for so *Penn*'s Faction are call'd, who often Assemble at *London*, and assume to themselves power over the Light within, especially in the Separate Quakers, for so are the Followers of *George Keith* call'd, a Scholar, once *Master of Arts*; who owns,

Faith in an outward Christ crucified; him that died at *Jerusalem.* The Resurrection

ruption of the Body, Defects to be bewail'd. The insufficiency of the Light within without Scripture, and speaks favourably of Baptism and the Supper. All this *George Keith* hath printed, and told me.

He proves *George Fox*, their Great Apostle, to be a Blasphemer and Impostor. That he said before some Governors, That he said he was equal with God, and Judge of the world. He receiv'd the Title and Worship of Christ from many who lay prostrate before him; he smoothing them on the face, and blessing them.

(So did *Sabbata Sevi*, his deluded Followers, and *Nathan* the Prophet, in the Year 1666. till he turned *Turk* to save his Neck.) *Penn* pleads for this *Fox*, attributes his abuse of many Terms to his Ignorance. What! and yet inspired, and sent of God! That he call'd on the Army to fight against *Rome* and the *Turks*. That *Baluam* must be slain, and all the Hirelings turn'd out of the Kingdom. He bad them pull down Mass-houses, and Colleges. Give the Priests Blood to drink, for they are worthy, said *Burroughs*.

The Blasphemy of many of their Leaders, who said they were as holy as God, not only in quality, but equality; and that the

the preternatural distortions of their Bodies, and their Quakings, at first were of the Devil. Though the *Numen* that the inspired them, hath now left them.

Though *Solomon Eccles*, a Quaker before the Fire of *London*, went up and down with a Pan of burning Coals, yet he was proved to be a false Prophet in other things. That the Quakers moved not their Goods, believing it was a Delusion, and knowing that almost every Week one Quaker or another would go up and down the Streets in *London*, and cry, Thus saith the Lord; Fire, Pestilence, Sword, *&c.* And if *Solomon Eccles* prophecied of the Burning of the City, all know so did *Oliver*'s Porter. That *Muggleton* hath his Prophecies too to be printed. How soon *Josiah Coal* died after he testified against him. That *Muggleton* a Taylor, and *Fox* a Shoemaker, set up for Inspired Persons together. Though *Fox* at first condemned all outward teaching by Man, till he had gotten men from the Ministry, then he set up Preaching —— but *Muggleton* doth not, but keeps to the old Principle. He saith, The Father to whom Christ pray'd was *Elijah*, who governed in Heaven, when Christ was on Earth, because in his absence

ence there was no God there. And such blasphemous stuff. They pretended to the Spirit of discerning Persons and Things, and could tell what Men were on the sight of them. They now Damn one another; the *Muggletonians* and *Quakers* call one another Sorcerers, Serpents, ——— and ay, what was inflicted by the Civil Magistrate on one another was just.

That *Penn* defended (and engaged so to do) *Pensilvania* by Soldiers and Arms, against the *Indians*; Commissions were given to Fight for the recovering of a Sloop taken from some Privateers; that they Imprisoned some Quakers for Printing some Books without a License, though but in their own defence.

That *Burroughs* said, God could Arm Thousands of his Saints, yea, and Ten Thousands to Fight his Cause, but for the present must not be so, till Christ command them; and this Christ is the Light within. He asks this one plain Question of Friends?

*Is not force of Arms necessary in* England, *and all other Nations, though condemned, and*

*that by the Spirit of God, as Antichriſtian a Diabolical?*

This Gentleman entertains you with very pleaſant Comedy; how they p their Infallibilities, Inſpirations, Prop cies, one againſt another; how th damn all the Chriſtian world, and assert the Salvation of Heathen.

How *Fox*, and eſpecially (the O Cheat) *George Biſhop*, told *Oliver*, H *much they loved him, and ſtood by him, what ſhould be done to prevent the coming* Charles Stuart. And yet when he ca in, told him, *They acted not againſt him, mourned for him:* And talk much, ho they ſuffered as he did, and what w their Loyalty; till *Billin*, a great Quake Proteſted, *That if it coſt him his life would declare againſt any ſuch pretences*; fo ſaid he, *we were not for the King, againſt him.*

*Howgil* ſtole whole Paragraphs out Mr. *Selden* of Tythes, *verbatim.* Y this in others hath been highly co demned, where not practiſed, but injuri ouſly charged. He gives you an accou of their horrid Blaſphemies about Scr pture, as Serpents Meat, duſt, —— abou

ut Chriſt and the *Light* within, about ſection, Ordinances, *&c.*

AND now I adviſe all Perſons of Parts and Wiſdom that look into Controverſie between us and the kers, eſpecially Gentlemen and Mi-ers, to buy and peruſe the aforenamed ook, the beſt (in my opinion) that I ſaw: I have given you ſome of the inties there, to invite you to a more ntiful eating.

What ſhame is it for Men to pretend as achers to convince Gainſayers, and know not the moſt convincing Argu-nts to confute their Folly, whom they ow to be the worſt of Hereticks, and poſe them as ſuch? Or what a ſhame is for Gentlemen, who ſhould be advo-es for truth, not to know what can be d againſt ſuch Deceivers as theſe? eſe are Hereticks indeed, ſome of the orſt, when others cannot be ſo call'd hough they are too often ſo) but ra-er Erraticks; and perhaps we are all h, though ſome more than others.

As I have recommended the *Snake in the raſs*, ſo I will *Pennyman*'s Paper, call'd

*The Quakers Contradictions, according to Times, and their Interest*; Once a Quak but left them for their Folly and Ma neſs.

Some have ſaid (as he proves out their Writers) That their Writings equal to the Scriptures, and of as g Authority. Some, That the Script are Carnal, Duſt, Death.

Others have declared before the Lo That ſuch words were never ſpoken Friends; which if not great impuden muſt be great ignorance. For it may Friends in one place know not w Friends in another place do ſay or Pr I therefore commend *Pennyman* for ſom times repeating their words, and no mo He proves that they that have denied Scripture to be the word of God, ha called their own Writings ſo.

Some have ſaid, That they are no M niſters, but are under the curſe, that not infallible, and ſpeak not immediat from God; that cannot reſolve all doub and convince all Gainſayers. What curſed ſort of Teachers then, ſay I, a moſt of the Quakers Teachers, wh are ſo far from this, that they ca not ſpeak tolerable ſenſe, nor pr

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nounce right many common words? They also have said, That they that have not the Spirit of discerning, and know not Mens state infallibly upon the sight of them, cannot apply themselves to them accordingly, not knowing whether they be holy or unholy. But did they know all the Priests and Jesuits that came among them, whom they almost adored? He told my Brother, how often *Whitehead* and he, as well as other Papists, had been at Quakers Meetings; that *Whitehead*, Executed, was a Speaker. Why discerned they not such Speakers that have been found to have lived in Drunkenness, Whoredoms? Must you know hearts too? this is the work of Christ. *Judas* was not smelt by the Disciples.

Some say they know Thousands of Friends that are free from Sin. Once they all pretended to be so, and that they that were not so, were not of God, but of the Devil.

Some say, That Friends be all of one Mind and Soul. Yet we know there are great divisions among them here at home, and beyond Sea.

He tells you of a Quaker's stealing the Hour-glass out of a Church; and that *Fox*

ſaid, *If a Friend be moved to ſuch a thing by the Lord, by the Eternal Spirit, it is to be defended.*

Now you Prieſts and Steeple-house Wardens, look to the Silver Veſſels uſed in the Sacrament, for if a Friend ſhould be moved to take them away by the Eternal Spirit, it would be defended.

Some of the Separate Quakers have deſired *Liberty of Conſcience* in things not Evil, as was once pleaded for, but they cannot be heard.

Some have condemned asking any thing of outward Rulers. Others have often Petitioned King and Parliament.

The Quakers Speakers take the chief Seats in their Aſſemblies now, though once they condemned it.

Many now in Diſputes and Diſcourſe uſe terms others condemn as wicked.

Some have ſaid, It is laid on them by Chriſt, not to Sue any Man at Law. Others (I ſay) have done it; and as I have been credibly informed, they that would not take an Oath in *Briſtol*, have in *London*.

*Pennyman* tells you, how *Penn* blamed the Church of *England* in the Reign of the Late King *James*, for Cenſuring the King's Acts, and *Reflecting on Roman Catholicks*,

not Manners, nor Justice. He cites the book.

Some have said, If the Spirit direct to right, we have nothing to say against it. Others say, they can never be directed by the Spirit to any such thing, for it is not of God.

He speaks of their rudeness to him, saying he deserved to be whipp'd at a Carts tail; that they thrust him in the side with a stick. Yet all these were Inspired and Infallible in contrary Doctrines.

Now having given an account of these two excellent Writers; Let me a little consider the Plea of some among us for this People.

*Question* 1.

Are not the Quakers more sober than once they were?

Yes, and many know not the Opinions nor Practices of their first old Leaders. No Men or Women run up and down Naked now, *&c.*

*Question* 2.

Are they not a People very Temperate above others?

Let every Man ſpeak as he finds: I lived long next door to one who was found out to be a notorious ſecret Drunkard, as his Wife confeſſed, but would have hid it, ſhe being a Quaker too. I have known others, that ſelling ſtrong Waters, would let the vileſt of the Pariſh drink as much as they would, till Druok; and yet one ſuch would ſay to me, Wilt thou tell me againſt what I feel and handle of the word of life? Wet and dry Quakers is a diſtinction in other places beſides *Briſtol.*

*Question* 3.

Are they not very humble Perſons?

No, They are more proud of their plainneſs, than others of their bravery. Baptiſm and the Lords Supper are things too mean for them, Shells, *&c.* but they were not too mean for the Son of God.

God. What good will a little Water, a little Bread and Wine do me? It is true, the things be not changed in their Nature, though in their Use. What good will a little Paper, a little Ink, a little Wax, do me, may a Pardoned Man say when he reads the King's Pardon to him? Some now use the Lord's Supper: *Barclay* in his Apol. says, *He would not condemn them that do.*

*Question* 4.

Are they not more just in their dealings than others, and most careful not to tell a Lie, and say one thing and do another?

These things are among some of them, and among others too; yea, *Turks* themselves. Yet by the way, It is not unlawful to say one thing, and do another on the change of the mind, 19. *Gen.* 2, 3. The Angel was desired by *Lot* to come into his House; *Nay*, said he, *but we will tarry in the street all night*; yet when *Lot* pressed upon them, they went in. They observed Providence, their intentions altered. If they had Sinned, had Lied,

they had never found their way back again to Heaven.

By the way, let all look to it, of what perſwaſion ſoever; if they lie for Gain, they are not upright: To ſay things Cost them ſo much, They never ſold them Cheaper, They are as Good as can be had for Money, and know all to be falſe, and continue in this Sin, they may call themſelves Chriſtians, and others may call them ſo, but Chriſt will call them *workers of iniquity*. *The getting of treaſures by a lying tongue, is a vanity toſt to and fro by them that ſeek death*, ſaith *Solomon*, 21. *Prov.* 16. Death ſeeks not them, but they court it. *When I wrote to you, did I uſe lightneſs according to the fleſh*, ſaith *Paul*, *that with me it ſhould be yea and nay? but as God is true*; he makes God his Example; *But as Chriſt is true*, ſaith *Paul* to the *Corinthians*, 2 Cor. 1. 17, 18, 19, 20. *all the promiſes of God in Chriſt are yea*, let ours be ſo.

To ſay I will do ſuch a thing, bring it to you at ſuch a day, and know you cannot, or reſolve you will not, and ſo for paying of Money, and to make this a common practice, is no more conſiſtent with Grace, than Drunkenneſs or Theft.

Com-

Complemental Lyes are an abomination in the ſight of a Holy God. To ſay, *I am glad to ſee you. I thank you for your good Company. Pray eat. You eat nothing.* When not a word of this is true, and the perſon that ſays it was weary of their Company, as (it may be) vain, and therefore undeſirable, and know they eat very freely, or more than they need. Some Quakers are careful here, and ſo are others; would all were ſo; ſuch as are not, are curſed.

The Quakers, the great ones, in Talking and Printing are not free from Lying. *George Biſhop* in his Book of Martyrs, called, New-England *judged not by man's Spirit, but the Spirit of the Lord*; How doth he repreſent the Whipping of the Quakers there? What Strokes were fetch'd? Fleſh brought off with the Whips: Which Mr. *Blinman*, then of *New-England*, profeſſed to me he never there heard of. They curſed Magiſtrates and Miniſters in the ſtreet, blaſphemed Chriſt and Scripture. If they were baniſhed, they returned again, ſo that ſome were put to death. I know ſome of their Chief Leaders, whoſe Tenderneſs this way was not very great, but ſpoke as if they thought a

Lye

Lye now and then for Friends might be excuſed.

Q. Have not the Quakers more of the Spirit than others?

No; nor as much. They (poor men) muſt not run before their Guide: Muſt wait for the Spirit's Call to Prayer. I pray, How came they and the Spirit ſuch ſtrangers, that it calls them not all the Day long, all the Week long, all the Month long, all the Year long, to pray alone, or in their Families? Always to pray, in their ſenſe, is never to pray; and every day a Sabbath, is no day ſo. I knew a Quakers Meeting, where I believe was not a Sentence ſpoken from Month to Month in a time of danger; but when a Toleration came out, then they were inſpired by it to purpoſe.

They all talk of *The Light within* (a Phraſe that was never uſed but once in Scripture, and that too what was ſeeming Light, but real Darkneſs, *Mat.* 6. 22.) yet they mean not the ſame thing by it. Commonly they underſtand by it *Conſcience*, and that this Light tells a man when he doth evil, and when he doth good,

good, and that it was in all men always. And when we preſs'd them with ſuch places as theſe, *They that kill you, ſhall think they do God good ſervice*, John 16. 2. *I verily thought with my ſelf that I was bound to do many things contrary to the name of Jeſus of Nazareth*, ſaith *Paul*, when he perſecuted: They could not tell what to ſay. But now *Barclay* tells us, The Light comes in the time of the Lord's Viſitation or day of Grace to every man; if it be received, it abides; if not, withdraws. That this Light is not God (yet ſome inſpired Friends, by the way, ſaid it was), nor a Quality, but a Subſtance, and calls it a *Vehiculum Dei*. That the *Turks* have a Light ſometimes that tells them *Mahomet* was a Deceiver, the Chriſtian Religion is true. (Away, Poor *Robin*, with thy borrow'd Collections out of the Fathers.) Now, ſays he, this is a Supernatural thing, that comes not at the will of the Creature, therefore we are no *Arminians*; yet it is a Reſiſtible Work, and ſo we are no *Calviniſts*; but our way is a middle, ſaith he, between both.

I was ſurprized when I read it, knowing all the Quakers I converſed with, had no ſuch Notions of the Light within. I

pray,

pray, How ſhall I appeal to the Lord's Witneſs in every man, and the Teſtimony of God in his Conſcience? Why, it may be, I ſpeak too ſoon, the Light is not yet come; or too late, now it is gone. Any thing! Now it is not God, which ſome Friends ſaid, and that it was to be worſhipped, as if a man ſhould worſhip his own Convictions; and this made ſome call the Quakers, Idolaters, as the *Scots* and others; and now *R. Vickris* defends *Barclay* againſt *Norris*. *Any thing!*

Though ſome Quakers know not the depth of Satan, and ſeem to ſpeak Orthodoxly of God, Chriſt, the Soul, &c. yet their old Teachers (or rather Deceivers) taught otherwiſe. The Soul was a part of God, came out of him, and returns to him again. You ſenſleſs Wretches, could a part of God ever ſin, or be made miſerable?

That Chriſt was the Anointings of God, which were once in the Man called Chriſt; when he died, his Body turned to duſt; and ſince the ſame Anointings are in others, and they are the Chriſt of God as really as he was, and therefore ſome have been ſo worſhipped as he was. The Scriptures are no Rule to them. Let

therefore

therefore the Reader remember what, I doubt, few conſider. If they diſpute with you by Scripture, it is but to take you in your own way; if he caſts you, he hath you; but if you him, he is where he was before. Why? He caſt you by your Rule, *Scripture*; but you cannot him by his, that is, *The Light within*. So that the Quakers Judgment muſt be tried by his Judgment, and his Opinion by his Opinion, and his Light by his Light.

I know ſome Quakers will ſay, Were it not for the Scriptures, we had been in a miſerable condition; and they will believe nothing ſaid againſt them; but theſe know not the bottom of Quakeriſm.

The Quakers generally are very ignorant, and yet very conceited. For Ignorance: In oppoſition to us, they ſay, It is not true Chriſt had but Three Offices, 1. Of a King. 2. Prieſt. 3. Prophet: But go on, 4. Biſhop. 5. Paſtor. 6. Teacher, *&c.* as if variety of Names did make variety of Offices. For Pride I could give notorious Inſtances, which are not convenient; *Luther* in his Table-talk ſpeaking to ſome to whom the Devil did ſometimes viſibly appear with his Temptations, *To be rid of him* (ſaid he) *remember, he is a*

*Proud*

*Proud Spirit: Let a F——: He will soon be gone, for he cannot endure Contempt.* It may be some, when the Quakers in the heighth of Pride, *Talk backwards*, answer them so, if I have err'd in my Manner, I have err'd by a great Example, *Luther*.

And now as I have considered *William Penn* the Quaker, so I will apply my self to him according to his Grandeur or Magnificence.

# To WILLIAM *King of* Penſilvania.

*May it pleaſe Your Majeſty,*

I Humbly offer it to Your Conſideration;

1. Whether the firſt Leaders of the Quakers being proved not to be inſpired or ſent of God, coming with Blaſphemies, and yet pretending to Inſpiration, Prophecies (all which are proved to be Deluſions) are not evidently Cheats, and the worſt ſort of Deceivers?

2. What induced the Quakers not to trouble the Churchmen in their Aſſemblies, as they did the Presbyterians of old? Some ſay, they were much worſe than the Churchmen, for they were Hypocrites, but theſe ſhew what they are. Others ſay, They were much better than the Churchmen, and there was a Seed of God among

among them to be called out (and all from the same Infallible Spirit). May not all these be Pretences, and the true Reason this; Should they disturb or come in naked in their Churches, or there prate or rave, they shall be punish'd now, though they often escaped then?

3. Though they so often talk of *The Light within*, where do they ever read the Phrase in Scripture, except in one place, as if wrote on purpose for them? 6. *Mat.* 23. *If the light that is in thee be darkness, how great is that darkness?*

4. Whether You and Your Brother *James*, late King of *England*, were not mere Pretenders for *Liberty of Conscience*, when You rowed one way, and look'd another, both oppressing Your Subjects, contrary to Your Protestations?

5. Do not You know more Instances of Quakers pretended Miracles, false Prophecies, than some of us can tell you? I care not to name Persons nor Circumstances, for the sake of their Relations. Know You not of them that have openly declared in the Name of the Lord, That by To morrow, or within such a Month, such a Judgment should come on a Place, that came not? I will tell you (if you

ask

ask me (but I ſuppoſe You may as well tell me) who put Stones into the Oven, ſaying, They ſhould be made Bread; but when not Bread, but Stones came out, ſaid to his Wife, *Woman, becauſe of thy Unbelief is it thus*: To whom ſhe replied, *If my Unbelief continued ſome of the Stones Stones, one would think your Faith ſhould have made half of them Bread.*

Govern your Subjects without Carnal Weapons, for they are not lawful. If they ſmite one another on the one Cheek, let the other be turned alſo. If any one take away their Cloak, let him take the Coat alſo; leſt their fighting by virtue of Your Majeſty's Commiſſion, ſhould be *told in Gath, and publiſhed in the ſtreets of Askelon.* Great are the Complaints there in Your Kingdom: Many, becauſe they are not Quakers, are much impoſed on and abuſed. I pray remember what became of Your great *Friend* and Brother, *James*, late King of *England*, when an Oppreſſor; leſt being Brethren in Iniquity, Your Majeſty ſhould flee into *France*, and there once again keep him company. And therefore *William* King of *Penſilvania*, I pray You to imitate Your Brother *William*, King of *England*, a Man who

who ſhineth in His Integrity, Wiſdom and great Conduct of all His Affairs; a Man, whoſe Life is a Syſtem of the beſt Morals in the world. So keep Your Subjects from ſome late abominable Practices of Drunkenneſs, Whoredoms, and Oppreſſions; leſt the Prophecy of *John Owen* againſt Friends ſhould be verified, That their Light, that *Ignis Fatuus*, would at laſt lead them into a Bog or Quagmire of Filthineſs and Prophaneneſs. For if ſuch great Wickedneſs ſhould abound among the *Perfect Ones*, Your Majeſty may ſay to them, and they to Your Majeſty, what was ſaid to *Simeon* and *Levi*, Brethren in Iniquity, *You have made me ſtink in the noſtrils of the inhabitants of the land.*

Your Majeſty's Humble Servant,

*Anonymus.*

Now,

NOW, Friends, How will you answer me? I am sure no Sober, Rational Answer can be given. Either you must deny the Principles laid down, or Practices, though proved: Either that they never asserted, That the Place of Publick Worship must not be left for any Persecution. Or, That they kept to those Places in the greatest Heat.

Or that Ministers were not testified against for their Learning; or *Fisher* followed for his real (as *Penn* for his imaginary) Learning.

Or that bowing to man was never condemned, or not now practised, *&c.* But this would be unheard-of Impudence. What must I expect now I have hedged them in? A Confession and Humiliation? No. I know them too well to expect it, (yet without despairing of it) if lying and and railing may be their Refuge, Scripture and Reason are gone out of sight. I expect they will talk of me, to me, or send Letters in the old Dialect they were wont to do to the best of men (and now sometimes do one to the other, when they fall out about Doctrinals, or other things, as may be seen in Books before-named).

Were

Were it not for the ſin, I would not deſire a better diverſion to ſhake off Melancholly.

THou ſcoffing, perſecuting *Iſhmael*, thou blaſpheming Devil, thou Limb of Antichriſt, I teſtify to thee in the Name ——that thou haſt belied the People called Quakers, yea, I ſay unto thee, the People called Quakers haſt thou belyed. They are an innocent people, and to that do I bear witneſs. Therefore thou Devils Bloodhound, thou Thief and Robber, that never didſt come in at the door, but didſt climb up ſome other way, Thus ſaith, ——Thou art not able to judge, for thou art blind, Thou Beaſt, thou Sot, thou Incarnate Devil, I am full of Zeal, yea, with Zeal I am filled, ready to burſt, in teſtifying againſt thee, thou ſcarlet-colour'd Beaſt, thou canker'd Apoſtate, thou Son of *Belial*.

Thou greedy Wolf in Sheeps Cloathing, thou Dog, thou dumb Dog, thou barking Dog, thou Emiſſary of Satan, thou Beelzebub the Chief of Devils, Repent, and know that this People whom thou hateſt and doſt not love, are dear precious ones. To this will I ſet my Seal,

and

and do I bear witneſs. Hear, O thou Serpent, fiery Serpent, biting, hiſſing Serpent, thou unclean Spirit, thou Devil-driven Sot. I am ſent to thee to declare againſt thee. I am ſent as *Mary Fiſher* was to the great *Turk*, who could ſpeak nothing but *Engliſh* when ſhe came to him, as honeſt Friend *G. Biſhop* is forced to confeſs, in his *New-England tryed*.——Now I ſpeak to thee in the ſame Language ſhe did to him.

If any of you intend thus to ſet upon me, I wiſh it may be when I am ſo coſtive, that no other Phyſick would make me ſoluble. I am ſorry for the Diſhonour that ſuch bring to Religion, and the Wrong they do themſelves, and the ſcandal they give to the Prophane; but as for me, I find nothing more eaſy, than to forgive them, pity them, and love the Men, though not the Quakers.

I muſt deſpair of underſtanding any thing, or of proving any thing, if in this little Book I have not ſufficiently proved, and that *ex abundanti*, *That* William Penn *and the Quakers are either Impoſtors or Apoſtates (which they pleaſe), from their Avowed Principles, and Contrary Practices.*

But

BUT, methinks, I hear some say, We see what it is for men to talk of the Spirit, which is nothing else but a warm Fancy following a deluded Judgment. What may we think of Prophets of old, and their Inspirations and Prophecies so much talk'd of? We doubt all were such as these of the Quakers.

Stop, Reader, if these thoughts be in thee, let us reason together. Though I doubt not but that this giddy People have contributed very much to the increase of Scepticism, and Atheism, and Contempt of Religion: Yet why? Because there is so much bad Coin, adulterate Coin, Cafe-Pieces, Clipp'd-Money, is there therefore no Good Money, or Money of full Weight? Is it all alike?

Because there is so much False News going, and so many Mistakes and idle Stories pass for Truth, is there therefore no True News, or True Relation of things?

Because we are so often mistaken in men, who are often said to be good-natur'd, wise and pious, whom in our nigh approaches to them we find ill-temper'd, half-witted, and scandalous, are there

therefore

therefore no good-natur'd, no wiſe, no pious Men in the World.

To talk of the Spirit, is a Cant among ſome Men, almoſt a Community of Men, who own Scripture and read Leſſons out of it. They will talk of God, and of Chriſt, but nothing, or next to nothing, of the Spirit. I deſire them to read *Neh.* 9. 20. *Thou gaveſt alſo thy good Spirit to inſtruct them.* 2 Cor. 1. 22. *Who hath given the earneſt of the ſpirit in our hearts.* Rom. 8. 9. *He that hath not the ſpirit of Chriſt, is none of his.* John 3. 5, 6, 8. *Except a man be born of water and of the ſpirit, he cannot enter into the kingdom of God. That which is born of the Spirit is ſpirit.* Rom. 8. 16. *The ſpirit it ſelf beareth witneſs with our ſpirit, that we are the children of God.* *Pſalm* 51. 11. After *David* ſinn'd ſo foully, he prays, *Take not thy holy ſpirit from me.* Conſider, their abuſe of ſuch Phraſes ſhould not take us off from the uſe of them. Becauſe the Papiſt have abuſed the words of Chriſt, *This is my Body*, by their monſtrous Doctrine of *Tranſubſtantiation*, and ſo to worſhip a Wafer for a God; we are not therefore to deny the Bread the honourable Name Chriſt gave it. The Ho-

ly Ghoſt, or Holy Spirit, is not ſo call from his Eſſence and Nature; for we might as well ſay, The Holy Father or the Holy Son, as the Holy Ghoſt; b from his Office. Whom the Father elect the Son redeems, and the Holy Gho ſanctifies and makes holy.

Now a skilful Phyſician is not to b deſpiſed, ridiculed, becauſe of ſo Quacks; nor a good Lawyer, becauſe ſome ignorant Pretenders; nor a Spiri Man, becauſe of ſome ſenſleſs, vain Ta kers of the Spirit.

Though I have written more alre than I intended when I begun, yet gi me leave to add ſome Directions to cur this Malady, which we find occaſion'd for want of theſe things you are now preſt to, and that our *Perfectioniſts* little mind.

*Direction* 1.

1. Keep up a due Veneration for the Scriptures and their Authority.

He that cannot ſee a God, one would think could ſee nothing. Infinity and Eternity muſt be lodged in ſomewhat. Some Cogitative Being (which word

with Mr. *Lock*, I like better than Intelligent) ſuited means to end. Read him in that excellent Chapter of *Human Underſtanding*. Mr. *Perkins*'s *Caſes of Conſcience of the Being of God.*

Is the Soul of Man made for God, to ſerve and injoy him? Not to ſay any thing of the Reflex Acts of the Soul; That matter cannot act on it ſelf: The tip of my finger, that toucheth thouſands of things, cannot return upon it ſelf, touch it ſelf: But my Underſtanding, that underſtands other things, reflects on it ſelf, and underſtands it ſelf, and therefore the Spirit of a Man is not as the Spirit of a Beaſt. The Poet could ſay,

*Sanctius his animal, mentiſque capacius altæ*
*Pronaque cum ſpectant* ———

No Creature but Man can turn up his eyes to Heaven, for Man hath a Muſcle more than they, to help to look up to God. Doth it not convince you (Good Readers) as well as this Pagan (*Ovid Met.*) That though Man was made *in* this world, yet not *for* it?

Are not ſome men deſigned for the Recovery of the loſt Love and Favour of

God? That is hoped by all. What then will follow? That there must be some Rule whereby Man may know this God and serve him. Now this must be either by Revelation, or there must be some standing written Rule: The former we see is gone; and our giddy Pretenders to it prove it: Therefore the latter. Then say I, The Scriptures must be the standing Rule, or some other thing; But no other thing; Therefore the Scriptures.

If any thing, What is it? *Mahomet's Alcoran?* I need not confute it: None plead for it: Nay, it is worthy observation, Not one Family among Christians we can hear of, turn *Turks*. The Ignorance and Prophaneſs of the Man, ſhew what his Writings are.

Well then: It is not what Objections men can make againſt Scripture being a Rule but what better can they put in its place? Now conſider we, What Signatures and Marks are on Sacred Writ to ſatisfy us? How is it morally impoſſible (or more) that the world ſhould be impoſed on? Was there ſuch a man as *Abraham*, as call'd of God? Did the Twelve Tribes come from the Loins of the Sons of *Jacob* or *Iſrael*? Were theſe Slaves in *Egypt* brough

brought out thence by a mighty Hand? Was *Pharaoh* and his Hoſt drowned in the *Red-Sea* in the purſuit of them? Did they wander in the Wilderneſs, were fed with *Manna*, and the Cloud before them? Were they brought into *Canaan* by a mighty Hand? How well writes *Joſephus* againſt *Appion* on this ſubject. I remember Biſhop *Stillingfleet* in his *Orig. Sacra*, ſays, If I meet with any Paſſage in Prophane Hiſtory, contradicting Sacred Hiſtory, I laugh it away with that of *Juſtin*, That *Moſes* was the Son of *Joſeph*; That the *Jews* were driven out of *Egypt* becauſe of the Itch, that the *Egyptians* might not be infected.—— Were it poſſible for the *Jews* to impoſe upon the world this way? Gen 49. 10. *The ſcepter ſhall not depart from Judah.*—How unlike was it to an eye of ſenſe, the Scepter ſhould come to any Tribe? When it did, it came to *Moſes*, who was as a King, of the Tribe of *Levi*; then to *Saul*, of the Tribe of *Benjamin*; and at laſt to *David*, who was of the Tribe of *Judah*, and there continued.

The famous Story of *Joſephus*, about *Alexander's* Conqueſt of *Judea*, when he ſwore to *Parmenio* his General, That he would deſtroy all the *Jews*, is great. *Jad-*

*dus* the High-Priest, and the *Jews*, fasted three days and three nights, and God revealed to him what he should do. *Alexander* approaching with Fury nigh the Gates of *Jerusalem*, *Jaddus*, as God directed him, opened the Gates, and went out to meet him in all his Priestly Attire. *Alexander* fell down and worshipped him. *Parmenio* asking him, What he meant to worship the man whose death he had vowed? He said, *Three days ago this man in this dress appeared to me in a Dream in* Dio in Macedonia. *Jaddus* carried him into the Temple, and shewed him the Prophecy of *Daniel* concerning him, who was the *Grecian* Goat, *Dan.* 8. 21, 22. A clear Prophecy; let Antiscripturists consider it. So he gave the *Jews* great Treasures. Could *Josephus* mention a Story so little time before, if not true, when thousands of *Jews* and *Pagans* could contradict all?

Could the Evangelists tell the world such a loud Lye in Matters of Fact, Place, Time, Circumstances, of Christ's feeding so many Thousands with a few Barley-Loaves and Fishes; his opening the eyes of the Blind, making the Lame to go, raising the dead, especially *Lazarus*, and all with their Circumstances, had it not been true?

true? The Disciples knew they saw his Miracles; that they conversed with him forty days after his Resurrection, and saw him ascend into Heaven. They often say, as we read in the *Acts*, *We are his witnesses*, saith *Peter*. *Paul* could not be mistaken whether he heard the Voice from Heaven, *Saul, Saul, Why persecutest thou me? I am Jesus* —— Acts 9. 4, 5. Or whether he were blind three days, and recovered his sight by *Ananias* laying his hands upon his eyes. He and the Disciples as they were, not deceived themselves, could have no design to deceive others. Not one of them in their most exquisite Torments confest a Combination; and, which is more, it was never pretended by any of their Adversaries they did. When I was a Lad about Seventeen Years old, I often conversed with a *Jew*, who had the Old Testament almost *memoriter*: My urging that of *Paul* to him, struck him to the heart, and he was afterwards baptized. Tell me, Reader, if thou hast with the men of *Herod* (men of War) set Jesus at naught, Doth not *thy heart now burn within thee?* as *Luke* 24. 32.

Yet the Scriptures by our Perfectionists were at first as nothing. *You speak the words of*

David *and* Paul——— They were wont to ſay. But at laſt it was agreed upon, Scripture ſhould be uſed in their Meetings. The ſtory of turning one man down ſtairs for looking in a Bible in their Aſſemblies, is well known. I am glad ſome have more Veneration for Scripture now. Some ſay, They be as good as Friends Writings: A few ſay, Better. What would the Church do without a Bible, but as Mariners at Sea without a Pilot or Compaſs?

*Q.* What did they do before Scripture was written?

*A.* Revelation and Oral Tradition was their Guide, which was at laſt upon Record.

*Obj.* But, ſay ſome, You make Scripture not only a Rule, but the only Rule: So the Aſſembly in their Catechiſm: And make not the Spirit a Rule at all.

I anſwer; The Spirit is not the Rule, but the Author of the Rule. A Counſellor is not his Counſel, nor a Director his Directions. Where did the Heathen wander, that had no Scripture? What a woful

wosul System of Divinity is *Ovid's Metam.* though he borrowed so much out of *Mo-* and corrupted it?

*Ante Mare, & Terras, & quod tegit omnia Cœlum,*
*Unus erat toto naturæ vultus in Orbe,*
*Quem dixere Chaos, rudis indigestaq; moles.*
Gen. 2. 2.
*Sic erat instabilis tellus, innabilis unda.*

The *Golden Age* was a corrupting of the Account of Man before the Fall.

——*Nec supplex turba timebat*
*Judicis ora sui.*
*Per se dabat omnia tellus.*

The Scriptures acquaint man with things necessary to be known, and which the Quakers have contemn'd, in their adoring of the *Light within*, (the Pharisaical Light, which Christ call'd Darkness): I say the Scriptures acquaint us with

1. The Fall of Man, and the Corruption of Human Nature thereby. Our Head, Federal Head fell. *Acts* 17. 26. God intended *of one blood to make all Nations.* Now that was tainted, and a clean thing can-

not come out of an unclean. Had he ſtood, we had ſtood by him, and there had been, no doubt, a ſtate of Confirmation for all *Adam*'s Deſcendants. How long it was *Adam* ſtood (ſome think Months, Years,) is eaſy to conjecture. That it was before the Conjugal Act, elſe they being before under the Bleſſing, *Increaſe and Multiply*, had had ſome Child born without Original Sin; but *Cain* was the firſt Child, and therefore I conclude the Fall was before *Adam* knew *Eve*, and therefore the ſame day in which they were made. And it may be had *Adam* overcome in the firſt Aſſault of Satan, the Serpent, he and all his had been confirmed. Our firſt Parents by Sin murthered themſelves actually, were under the Curſe (though, it may be, recovered by Grace); they murthered their Poſterity virtually, that they then not born ſhould be curſed; they murthered Chriſt occaſionally, as their Sin was the occaſion of Chriſt's death, to make Satisfaction to Divine Juſtice.

*In the day thou eateſt thereof, thou ſhalt ſurely dye*, Gen. 2. 17. Now *Eve* was concerned in this, as well as *Adam*, though not then made; for ſhe grants it to the Serpent, *Gen.* 3. 3. *God hath ſaid, Ye ſhall*

*eat of it, leſt ye dye.* The Woman being deceived, was firſt in the Tranſgreſſion. Now where there is no Law, there is no Tranſgreſſion: Ἁμαρτία δὲ οὐκ ἐλλογᾶται. Now whether God gave the Commandment to *Eve* immediately, as he did to *Adam*; or mediately by *Adam*, who can tell. This Sentence, *Thou ſhalt dye*, was definitive, not barely Comminatory, like that of *Jonah*, *Jonah* 3. 3. *Yet within forty days, and Niniveh ſhall be deſtroyed.* Therefore a Saviour to dye in our ſtead, became neceſſary. He died that day as God paſt Sentence on man, *Gen.* 3. 19. *Duſt thou art, and to duſt thou ſhalt return.* As a wounded man (mortally wounded) cries out, *I am a dead man. Adam* was not dead Naturally, for he lived many years, *Gen.* 5. 5. but Legally; ſo as when the Judge hath paſt Sentence, we ſay, *He is a dead man*, though Body and Soul be not parted days or weeks after. The Devil made uſe of the Serpent: And our firſt Parents, I think, knew nothing of Devils or Fallen Angels; which is *ignorantia puræ negationis*, and conſiſtent with a perfect ſtate; as for Chriſt not to know (as not the Angels) the day of Judgment. If ſome ſay, The Serpent is not more ſubtle than any Beaſt

of

of the field; let them remember, neither doth *Moſes* ſay he *is*, but he *was*; and who can tell what the Serpent was before his Curſe? The Baſilisk and other Serpents ſtand up in curious Colours, like Man. Now ſome think from *Gen.* 3. 6. *When the woman ſaw the tree was good for food, and good to make one wiſe, ſhe took and did eat, and gave to her husband, and he did eat:* How the Temptation was; for how could ſhe know this before ſhe eat? They therefore imagine the Devil or Serpent ſaying to this effect;

O Woman, thou knoweſt the great Creator made me a Senſitive Creature, and thou ſeeſt I am now become Rational; I can diſcourſe with thee, underſtand thee, and give thee a reply; How came this change? It was by trying the Virtue of the forbidden Fruit. As I of a Senſitive Creature am become Rational, thou by trying the ſecret Virtue of this Tree, of a Rational Creature wilt become Divine, and ſo more like God than he will have thee to be. Now wherein could the Devil more act like himſelf than this way?

For Sin (*Gen.* 3. 24.) God drove out the Man from Paradiſe, the lower Heaven;

ven; and a woful change was there on Man by the first Transgression.

Of a Man dwelling in Paradise, conversing there with God, he was cast out into a wide Desart, conversing with Beasts. How sad was it to see *Nebuchadnezzar* sitting on the Throne at one time, grazing among Beasts at another! When *Tamerlain* caused *Bajazet* to be carried up and down in a Cage, he beat his Head against the Cage, and would cry, *O give me my Kingdom*; Knolls's *Turk. Hist.* How doth King *James* think of Three Kingdoms lost by Perjury, and Tyranny, and Folly? Of a wise Creature he became ignorant of God, of himself, of things made by God. How sad was it to see the famous *Cheynil*, famous for Learned Tracts, make Balls of his ——— in *Bedlam!* and so others.

Of an holy Creature he became sinful; the seeds of all sins were in his Nature; *out of the heart proceed murthers, adulteries, and all wickedness.* Anatomize the heart: *The tongue is set on fire of hell*; and though many wild Beasts and Serpents have been tamed by man, *yet the tongue can no man tame; it is unruly, evil, full of deadly poyson*, James 3. 6, 7, 8. His Life is abominable: Psalm 14. 7, 8. *The fool hath said,*

*There*

*There is no God. They are corrupt, abominable.* The ſame Words, or the ſame Pſalm you read, *Pſalm* 53. Now this was done twice by *David*, and not mentioned twice by the Compoſer of the Pſalms, becauſe the Titles differ, and they were written by the ſame hand the Pſalms were. The one is, *To the chief Muſician, A Pſalm of David.* The other, *A Pſalm of David upon Mahalath Maſchil. To the chief Muſician.*

Of a happy Creature, Man became miſerable; in his Body, Pains, Sickneſs; in his Soul, Trouble, Sorrow, Fears; in his Enjoyments, Diſappointment, Perplexities; miſerable in Time and Eternity. Now the Tree of Life was ſo ſacramentally and ſymbolically, as ſignifying and preſerving Life to him if he had ſtood. The other Tree of the Knowlege of Good and Evil was only ſo *ab Eventu*; That Man, if he ſtood, ſhould know the good he had gotten, and the Evil he had eſcaped. If he fell, he ſhould know the Good he had loſt, and the Evil he had incurr'd. For it could not be ſo call'd, *à forma eſſe rationalis*, nor *ab effectu per ſe.*

Hence ſaith *David*, Pſalm 51. 5. *I was ſhapen in iniquity, and in ſin did my mother conceive me.* To ſay he ſpeaks of his Mo-

ther's

ther's ſin in the Conjugal Act, it is contrary to *David*'s deſign. He, confeſſing his Murther and Adultery, runs up his Sin to the Fountain-head: What was this to ſay, *My Mother ſinn'd?* Dr. *Jer. Taylor*, and other Denyers of Original Sin, urge that in *Job* 33. 18. That he *took care of the widow from his mother's womb*, which is a *Hebrew* Phraſe for *early*, ſay they. I believe *Job* was compaſſionate when young and tender, and knew his Duty that way: But doth he ſay, I took care of Widows when I was ſhapen, when I was conceived? In the Womb, and from the Womb, are different things. I know this Error is a growing Weed in the Church of *England*, tho they ſubſcribe to the 39 Articles, and ſo to Original Sin. O, ſay ſome, they are but *Articuli Pacis*: Then may *Anabaptiſts* ſubſcribe as well as you, nay, better, who deny Infant-Baptiſm, though there aſſerted; and thoſe that deny the Hierarchy: And what indeed is Subſcription worth at this rate? But, I pray, you that put this Cheat on your ſelves, Do you not baptize Children according to the Form in the Liturgy, which bottoms all on Original Sin, and on all mens being born in ſin? Now what need have they of Baptiſm,

the

the ſign of waſhing away of ſin, that have no ſin? Therefore the old *Pelagians* and the *Socinians*, that denied Original Sin, were againſt Infant Baptiſm, and muſt be ſo unavoidably; but our *Arminians* of this mind ſtick at nothing. Original Sin may be ſeen early in Children: What Pride, and Envy, and immoderate Deſires after what they would have, ſee we early in them? as *Auſtin* in his Confeſſions obſerves. And beſides, Doth God lay Miſery where was no preceding Sin? If by Sin comes Death, do they rot and periſh, poor Infants, that never ſinn'd?

Sin ſo ſet Man againſt God, that it is ſaid, 6. *Gen.* 6. *It repented the Lord that he made man on the earth, and it grieved him to the heart.* Man ſoon ſhewed himſelf to be ſuch a Creature, that no Meſſengers from God did him good. *Noah* was a Preacher (and no doubt a Liver) of Righteouſneſs an Hundred and twenty years: To have ſeen but one Convert a year had been ſad, but he ſees none at the end of Twenty, Forty, Threeſcore, an Hundred years. No pricks of Conſcience did them good. The Spirit ſtrove for a time. Men may roar, that never Repent. No threats of God do them good; when they were told

told of a Deluge, they feared not. Yet Man's Nature, before Sin, was conformable to God's Image, his Will to God's Law; he was designed to serve God here, and enjoy him for ever; yet after Sin he is call'd Flesh, as if dispirited, a Worm, as *David* saith of himself, a Dog, *for without are dogs*, saith *Paul*; nay, a Devil, so Christ called not only *Judas*, but *Peter*, when he would hinder him from Suffering. *Get thee behind me Satan*, 16. Mat. 23. What Devils are the best (and much more the worst) for Pride, Passion? *&c.*

Now how little the Quakers regard the Fall, is notorious. Some make *Adam*, Paradise, the Tree of Life, Serpent, and all, an Allegory; and laugh at Original Sin, and believe all come Sinless Creatures into the world. Here is the foundation work, this makes Man loathe himself.

Another thing the Scripture teacheth as necessary to be known, and which our Perfectionists will not understand, is.

2. Man's recovery by a Crucified Christ, the Son of God: Who so fit as he, who

was

was the Son of God by Eternal Generation, to be so by his Conception? Who so fit to make Man the Son of God by Adoption, as he that was the Son of God by Nature? Who so fit to be a Mediator, that in some respect was so for ever? Mr. *Ainsworth* well observes from 3. Gen. 21. *God made of Skins Coats, and cloathed our first parents.* That this represented Man's being cloathed by the imputed Righteousness of Jesus, for, saith he, their Cloathing was not of the Skins of Beasts eaten, for no Beasts were for food till the time of *Noah*'s Deluge was over, 9. Gen. 3. *Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things.* Nor yet of Beasts that died of themselves, for there was a Ceremonious work of Sacrificing, as did Cain and *Abel*; therefore it was, saith he, of Beasts Sacrificed, which were Types of Christ's.

As Men be Redeemed by the Blood of Christ, so are they cloathed by his Righteousness. Bishop *Hall* in his excellent savory Paraphrase, thinks this is the sense of the words of *Solomon* in the Book of *Canticles*. 8. Can. 5. *I raised thee up from under the apple-tree, there thy mother brought*

thee

*the forth; there she brought thee forth that bare thee*; as Christ speaking thus to the Spouse, *O my spouse, I raised thee up from under the tree of offence; there Eve brought thee forth (under the curse) she brought thee forth that bare thee.* Now Mr. *Cotton* observes, when the Church commends Christ, She commends his hands; but when Christ commends the Church, he commends not her hands, *Canticles*, *chap.* 4. and 5. Man is Justified by Christ's Obedience, not his own.

Now *Paul* preached a Crucified Christ to all the Gentiles, idolatrous and prophane Gentiles: But when do any Quakers hear any thing of this in their Christless Assemblies?

God the Father chose some from everlasting, gave them to Christ to be Redeemed, to the Spirit to be Sanctified; else we cannot (as some observe) talk of a Predestination, but may of a Postdestination, if Men be Saved on foreseen Holiness; 2 *Ephes.* 5, 6. *By grace are ye saved, and are made to sit down in heavenly places in Christ Jesus.* The Church is the lower Heaven; they above, and they below, make one Family; in whom the whole Family in Heaven and Earth is named, saith *Paul.*

As

As the Kitchin below, and best Room above.

Christ may say to every Believer, as *Pharoah*'s Daughter of *Moses*, *I drew him out of the waters.* Justice placed us all at the mouth of Ruine; the Son of God, as the Daughter of *Pharoah*, comes and hath Compassion. Without understanding Salvation by Christ, there is no hope. They that reject the outward Crucified Christ, reject life. Now they once took all in a Mystery, an inward Christ was inwardly Crucified. This is, saith *Penn* and *Whitehead*, *The Lamb slain*; the Light within, opposed by the Sons of Men.

2. Another thing the Scriptures shew, is the way God and Christ have appointed to Salvation; so we call the Scripture the word of God, Christ is seldom so call'd, 1 *John* 1. 19. *Rev.* 13. *The Word was God.* His Name is called the *Word of God*; Why? He declareth the Mind and Word of God to men; but 30. *Proverbs* 5, 6. *Add thou not to his word.* What is that to Christ? *You received our testimony not as the word of man, but as it is indeed the word of God*, saith *Paul.* If they are called Gods, to whom the word of God came, and the Scriptures cannot be broken, said Christ;

You

You read of them that corrupt the word of God; What, did they corrupt Christ? The Quakers have thousands of times curſed them that call the Scriptures the word of God.

Heathens could not find out the way to life by any Light within, but by Scripture-Revelation. Many Atheiſts and Quakers object againſt it, though now ſome more ſober. Some object,

*Moſes*, 1 *Gen.* 16. makes the Moon greater than the Stars, which all Aſtrologers know to be ſo only in appearance. What an unneceſſary noiſe do ſome Divines make to anſwer this; to tell what it is Subjectively, what it is Objectively. Doth *Moſes* ſay, he made the two greater Bodies, the Sun to rule the Day, the Moon to rule the Night? No: Now though a Star is a greater Body than the Moon, yet the Moon is a greater Light ſure. So 9. *Acts* 7. it is ſaid, *They that were with Paul heard a voice, but ſaw no man*; yet in the 22. *Acts* 9. *They that were with me ſaw indeed the light, but heard not the voice of him that ſpake.* There is an Inarticulate and an Articulate ſound or voice; they heard the ſound, but not the voice, not the ſenſe ſpoken. How do ſome triumph

in

in such trifles? If any Learned Men be perplexed about things of this nature, let them read *Scarphius* his *Symphonia*; If any Unlearned Man be, let him read a Book call'd, *The dividing of the Hoof*; both which Books have done this work incomparably well, of reconciling seeming contradictions in Scripture. Our Perfectionists care not to direct their Children to Scripture. Consider how the Old Testament ends, and the New begins. I have sometimes pleased my self not a little with this Meditation, *Mal.* 1. 4, 5. what a Prophecy is here of Christ and *John Baptist*! and it is a good Providence that the *Jews*, though in unbelief, never added any thing to the Cannon of Scripture since; none comes now to tell them how large, read *Isaiah* 53. and the Gospel; May not he well be call'd the Evangelical Prophet? If you be stumbled, regard it not. As now, How often is it objected, That the *Jews* borrowed of the *Egyptians* Jewels of Silver, and Jewels of Gold, with an intent never to pay them; and one gives one answer, God bade them; another, another, they had abused the *Jews*. For my part, I think the matter is clear, they gave them, for as the *Jews* borrowed,

so

ſo the *Egyptians* lent; now did they think, when God by a mighty Hand brought them out of *Egypt*, they ſhould ſee the Men more? no nor the Jewels neither. How often have I ſeen others mock 4. *Matt.* 8. 9. *The Devil took Chriſt on a high mountain to ſhew him the kingdoms of the world.* Why, I hope the higher the Mountain was, the more he might ſee, and how high he was lifted up above the Mountain, who can tell. Divines ſay, there was a Map and Idea of all to Chriſt. *Hobs* himſelf in his *Leviathan* ſeems not to be ſcandalized here; take his Opinion rather than blaſpheme, That all was done *Viſionary*. Many places in the Old Teſtament mentioned in the New, are carried from their primary intention, to a ſecondary one; *Out of Egypt have I call'd my Son*, 11. *Hoſ.* 1. 2. *Matt.* 15. is clear, 8. *Pſalm.* 4. *What is man!* is true of all, though carried in a high ſenſe of Chriſt. And becauſe ſome cannot be perſuaded but that of the Prophet *Iſaith, A Virgin ſhall conceive and bear a Son*, 7. *Iſa.* 14. was of the Propheteſs to whom *Iſaiah* went, who bare a Son, one that was a Virgin when *Iſaiah* made the Prophecy, might not be ſo after. They ſay, That what was true in

*ſenſu*

*ſenſu diviſo*, of that Propheteſs, was in *ſenſu compoſito*, of the Virgin *Mary*; a Maid and Mother at the ſame time, as the Propheteſs in a different time. If this be yeilded, I know not but ſome are ſooner and more fairly ſilenced. I will not tell my thoughts; if any conjecture, they ſhall but conjecture. Now the Scripture direct about matters of Faith and matters of Practice, without which we ſhould not know the one or the other.

*Direction* 2.

Timely inſtruct your Children, and endeavour to tranſmit Religion from Family to Family.

Do your Children love Hiſtory? What is better than that of *Joſeph* and his Brethren; of *Eſther*, *Haman*, and *Mordecai*, and *Ahaſuerus*? The Creation of the world? Fall of Man? Call of *Abraham*? Plagues of *Egypt*? —— Contract ſome things in hints, and Books in Verſes, *Engliſh* ones ſuch there are; others in *Latin*, as the Ten Plagues of *Egypt*, are expreſs'd in four Verſes:

*Pit cruor ex undis, conſpurcant omnia ranæ.*
*Dat pulvis cimices, poſtea muſca venit:*
*Dein pecus, poſt ulcera, grando, locuſta, tenebræ;*
*Tandem proto tocos ultima plaga necat.*

Convince them of their natural ſtate, you may ſay 9. *John* 20. *That this is our ſon we know, and that he was born blind we know*; blind in Spirituals.

Look well to their Company; Mr. *White* adviſeth Parents to invite ſober Lads to their Houſe, and make them their Childrens Companions: *He that walketh with the wiſe ſhall be wiſe, a companion of fools ſhall be deſtroyed*; ſaith *Solomon*. Above all duties teach them ſecret Prayer, 6. *Matt.* 6. ſhew them the neceſſity, benefit, ſweetneſs of this; this gives life to all other duties.

Talk moſt againſt the Sins they be inclined to, Pride, Paſſion, Idleneſs, Stealing, taking God's Name in Vain, *&c.*

Allow them convenient time for Diverſions and Recreations. Look well they be ſuch as for nature are Lawful, for time Seaſonable, for uſe Moderate. Avoid Plays

ſuſpiciouſly Evil. Mr. *Perkins* condemns in his *Caſes of Conſcience*, Playing at Cards as an Evil in it ſelf. Dr. *Taylor* in his *Ductor Dubitantium* doth not ſo, yet doth diſſwade from the uſe of them. You will at a full Table, let alone a ſuſpicious Diſh, not proper for you, when many ſafe ones. Plays are lawful, and the matter of God's Promiſe.

The Quakers have condemned all, as well as Family Prayer, and other Duties. How feebly doth *Robert Barclay*, the great Quaker, in his *Apology*, write againſt playing at Bowls and Nine-pins? we have Bodies as well as Souls; 8. *Zech.* 5. *The ſtreets ſhall be full of boys and girls playing.* *Paul* took delight to think of the Family *Timothy* came from, 2 *Tim.* 1. 5. *When I call to mind the unfeigned faith which firſt dwelt in thy grandmother Lois, and thy mother Eunice, and I am perſuaded that in thee alſo.* Not the ſame numerical Faith, which could not be without a Tranſmigration of Souls; but ſpecifical, like for kind. *Quis ſtudes patrimonio terreſtri magni quam cœleſti, —— filios tuos commendas Diabolo magis quam Chriſto.* I remember *Cyprian* ſomewhere ſays, *Pray conſider he that minds his Child's Body more than his Soul, is like one, that of*

*Child*

*Child and Dog were like to be drowned, ſhould take care to ſave the Dog, but let the Child be drowned.*

To make your Childrens lives Religious, is to make your own comfortable. Let the Spirit teach my Children, I will not, ſay ſome *Perfectioniſts*: If you will not, an evil Spirit, you ſee, early doth. Catechiſe them often and well.

*Direction* 3.

Endeavour to retain what you hear or read, to confirm your Faith againſt all unſound Doctrines.

Pray to God for good Heads and Memories, as well as for good Hearts and Affections; many are turn'd to and fro with every wind of Doctrine. Many take want of Memory to be only their infelicity, which, I ſay, is their fault. To help you here, take theſe Directions:

1. Mind the chief word in a ſentence, direction, ſtory, or compariſon, on which all depends; revolve that in your mind over and over.

2. Chuſe ſome good Companions, whoſe good Memories may help your bad ones; ask them what they remember, tell them what you do. Thus let one hand rub another till both be warm.

3. Write down (if you can) what moſt concerns you; you do ſo in other things, Debts, Directions for Diſtempers. New Affections many years hence will make old things heard, new.

4. Beware of Meats and Drinks, for Quantity or Quality, that indiſpoſe you to dullneſs in hearing.

5. In the cloſe of a Sabbath, and in the opening of the next day, in your Beds, repeat what you are willing to retain in your mind.

6. Uſe ſome mark with a Pen, or Pencil, in reading excellent Books, where you are moſt willing to remember.

O what a ſhame it is for Men to remember every thing, except what they ſhould!

ſhould! can tell all the News going, long ſtories of Contentions, or Paſtimes, but what is ſaid to ſtrengthen Faith they have forgot; here *Fuller* in his Meditations ſays thus, *I heard a merry ſtory long ſince, and that I remember; I heard a good Sermon lately, and that I have forgotten; thus Lord is my Memory like a filthy pond, where Frogs live, and good Fiſh dye.*

Mind theſe Directions, ſo may you give an account of the reaſon of the Hope in you; ſo may you convince Gainſayers; ſo may you be kept in an hour of Temptation, for Hereſies muſt be to try Men.

Who could believe the Quakers Sins, poſſible Sins, if he ſaw them not, for an ignorant Creature to ſay, not only practically, but ſome in words,

I have no Sin to confeſs, or beg Pardon for, I need no Scripture, nor Ordinances, they be low things;

I need no outward Chriſt to ſave me?

We may write over their doors, as over the doors of them that have the Plague;

*Lord be Merciful to them.*

*Reader*, Having told you before, how the Quakers thought Reviling of Miniſters a meritorious work, and in particular how ſome of them, with others, ſlander'd Mr. *Hughs* of *Plymouth*, (where was the place of my Nativity, and to whom I ow'd my ſelf) I ſhall give an account of a great defamation of that great Man on the Return of King *Charles* the Second; it was commonly reported, that he was, with his Vertuous Conſort, ſo drunk with drinking that King's Health, that he knock'd under the board; a Paper of Verſes were Printed on this occaſion, but all borrowed out of *Cowly*, with ſome additions about him and her, which I ſhall not now Name, as about, *S S S*, *&c.*

This Drunkard's Song on this report was in all Mens Mouths:

THE thirſty Earth drinks up the Rain,
And drinks, and gapes for drink again.
The Plants ſuck in both Earth and Air,
By conſtant drinking freſh and fair.
The Sea it ſelf, which one would think,
ſhou'd have but little need of drink;

Drinketh

Drinketh ten thousand Rivers up,
So fill'd, they overflow the Cup.
The Sun it self, as one may guess,
By's drunken fiery Face no less,
Drinks up the Sea, and when that's done,
The Moon and Stars drink up the Sun.
They drink and dance by their own light,
They drink and revel all the Night.
Nothing in Nature sober's found,
But an eternal Health goes round.
Then fill the Bowl, then fill it high,
Fill all the Glasses there, for why,
Shall every Creature drink but I,
Thou Man of *Morals* tell me why?

A very dull Reply was Printed with this, but by whom I could never certainly know; at last I met with the following ingenious Reply; which, pardon me, if I think one of the best Replies ever I saw; wherein *Cowly* is baffled in all his Altitudes:

THE thirsty Earth, when one would think,
His dusty throat requir'd most drink:
Wets but her lips, and parts the Showres,
Among ten thousand Plants and Flowers;

These take their small and stinted size,
Not Drunkard like to fall, but rise.
The Sober Sea observes her Tides,
Even by the drunken Sailors sides;
The roaring Rivers pressing high,
Seek to get in her company:
She rising seems to take the Cup,
But other Rivers drink all up.
The Sun, And who dares him disgrace?
With drink, that keeps his steady pace;
Baits at the Sea, and keeps good hours.
The Moon and Stars, and mighty Powers,
Drink not, but spill that on the flore,
The Sun drew up the day before:
And charitable Dews bestow,
On Herbs that Dye for Thirst below.
Then fill no more, then let that dye,
That would the Drunkard kill, for why,
Shall all things live by Rule, but I,
Thou Man of *More-Ale*, tell me why?

It is a great pleasure to me many times to think, when Debauchees and Hereticks have gotten all the Knavery, they have not gotten all the Wit.

I cannot, indeed, understand the Quakers were the Inventers of this story against that Worthy Man, whose Name will

will be ſweet there, when the Names of others will ſtink, though they helped to publiſh him as a notorious Drunkard, as before.

If the Quakers can get a Story againſt a Miniſter from his Wife, though ſhe be infamous for an Unquiet Spirit, they care not for that. I remember I was once with a diſcreet well-bred Quaker, and ſome talking of a Miniſter reputed very famous for Piety, whoſe Name is well known all *England* over for a good Book he printed; the Quaker ſaid, *Ah Poor Man! His Wife knows* —— I enquired into the Story, and found ſhe had given a hard Character of him, and was a ſore Affliction to him, as he confeſſed on his Death-bed. I never regard the Charge of a *Zipporah*. I believe God, who ſaith, *Moſes was the meekeſt man in all the earth*: Not *Zipporah*, who ſaid, *He was a bloody Husband*. Hear how the *Virago* talks, throwing it at his feet. She circumciſeth the Child (for ſo, with the leave of Mr. *Joſeph Mead* and his new Reading), I believe. You ſee ſhe makes nothing to invade the Office of the Man, and that in the higheſt

Act too. You Miniſters, If God and Conſcience know you be meek *Moſes's*, never be concerned if *Zipporahs* ſay, You be Bloody Husbands. You have excellent Company in this Abuſe. I care not to hearken to the Charge of any Wife againſt the Husband. I believe *Socrates* was the moſt Patient Philoſopher in the World, though *Xantippe* chide never ſo much, and throw ——— upon his head.

One of the beſt Miniſters that ever I knew, for Piety, Learning, and Good-Nature, (famous for Learned Tracts) had a hard Name becauſe of his Wife's Complaints. He would ſay, *All was a little Domeſtick Talk*; but that Domeſtick Talk broke his heart; that before he dyed, he ſaid, *God hath bleſſed me with ſome Parts, that now I begin to be uſeful in the World, and muſt I now go out of the World through the Humour of a Woman?* Many dye of the ſame Diſeaſe. Poor Men! they may pity one another, whoſe Caſe is ſuch, but cannot help one another. The true Reaſon of all is this; Theſe Good-natur'd Men, when firſt married, thought to win their Wives by throwing up their Authority and

and all, to them; but in this they wanted discretion: They sought for Peace out of God's way, and therefore no wonder if they miss'd it. *Gen.* 3. 16. *He shall rule over thee*, saith God to *Eve*, concerning *Adam*. Yes, verily, it is so. You Husbands, especially Ministers, keep your ground: Look to it: Rule over your Wives, or else they will soon rule over you. One Head or Governor there must be in a Family: God and Nature hath appointed the Man so. Never buy your Peace at so dear a rate, to throw away the Image of God stamped upon you. Make them to be *Obedient*; it is the Apostle's Command and Word, *Titus* 2. 5.

Bishop *Usher* drank of this Cup. The great *Hooker* also, Author of *Ecclesiastical Polity*; and they that must pledge such Great Men, *Drink round* patiently. It may be good Physick, though unpleasing stuff.

The Worthy Dr. *Fuller*, Author of the *Church-History*, &c. was one of your Brethren; and see how excellently well he describes the Unquiet Wife on this Theam,

*No Pleaſure like Chiding.*

SOme men delight at Sea to ſail;
As others do in Riding;
But all their Pleaſures do them fail;
There's no ſuch Joy as Chiding.
When in the Morn I ope mine eyes
To entertain the day;
Before my Husband can ariſe,
I chide, and then I pray.
And when at Dinner I take place,
Whatever be the Meat,
I firſt do Chide, and then hear Grace:
If ſo diſpos'd, I eat.
Let it be Fowl, or Fleſh, or Fiſh,
It never ſhall be ſaid,
But I'll find fault with Meat or Diſh,
With Maſter, or with Maid.
Too fat, too lean, too young, too old;
I ever do complain.
Too raw, too roſt, too hot, too cold;
I fault will find, or feign.
And when I go to bed at Night,
I then could even weep;
For I muſt part with my Delight,
I cannot Chide and ſleep.

How-

However, this doth mitigate,
And much abate my ſorrow;
That though to Night it be too late,
I'll early Chide To-morrow.

And Madam, when aſleep, was as quiet as any one in the houſe, and continued ſo till ſhe awoke.

Here I have given you a Copy, but, perhaps, many need it not, having the *Original* at home.

You Loyal, Obedient Wives are highly to be commended, but the Number is ſo ſmall, a few words may ſerve the turn.

And now, Friends, a Word or two among Friends: Doth not ſometimes one of your perfect Wives make you perfect Men almoſt perfectly mad. I knew the Woman mentioned before, that muſt faſt Forty Days and Forty Nights, would not ſpeak to her Husband a Fortnight together upon a Pett, though he ſhew'd her all imaginable kindneſs: She would commonly lye by her ſelf. It had been well for her Husband if ſhe had begun her Forty Days Eaſt Twenty Year ſooner.

A fa-

A famous Bishop, now dead, after the Death of his Wife, preached on this Text, *In all things be thankful*: A most Ingenious Discourse it was, how every Condition might afford matter of Thankfulness: At last he brought it to the Wife's death. *Now*, said the honest Old Gentleman (for so he was) *If she was a Good Wife, be thankful you had her so long; if she were a Bad Wife, be thankful you were troubled with her no longer. So in every thing be thankful.*

Now, Friends, you that take such advantages against Ministers and others, What if others should serve you so, if they heard what is whisper'd in your Ears, *Dost thou hear, Friends shall know what thou art*, &c.? Or the Complaints made among your selves against one another, which the *World* must not *know*, for they would not then believe you were Perfect Men, but *Perfect Fools*.

Now I know you will not talk of such a Friend's Sin, but of his Fault; and when you are sometimes ready to take one another by the Throat, you have gone to

Prayer,

Prayer, and confeſt others faults (perhaps not your own). *David*, a better man than you, confeſſed often his ſins. Though it be a Shame to commit ſin, it is an Honour to confeſs it. But you *Perfect ones* (and without being ſo, the Old Fox that play'd with you till he caught you, ſaid you were all of the Devil) muſt not confeſs Sin, no, by no means, but will ſometimes *Faults*, and, to be plain between Friends, Notorious ones. But tell me, If Friends ſhould go to Hell for Faults, will it not be as bad as if they had gone there for Sins.

I appeal to the Light within you, you Children and Servants of theſe Perfect Sinleſs Men and Women, Do you not ſee your Fathers or Maſters come home half drunk, or more ſo? Do you not hear them ſpeak falſly now and then, and outwit others? (You know the meaning of the Phraſe). Do you not ſee them fiery and contentious too often? Are you not ſometimes ready to ſigh, and ſay, The Men of the World, that own the outward Chriſt, and outward Word, and outward Prayer, are far better than Friends, yea,

Angels

Angels in comparison of them? I have known some of the greatest Pretenders to Perfection, so unquiet, so full of Passion, that it hath cured some I were acquainted with, from desiring their Company, when no Dissuasions or Arguments of mine could do the work.

For my part, when I heard *Whitehead* and other Inspired Persons preach, when I saw the vain Conversations of other Quakers, what the Queen of *Sheba* said of *Solomon*'s Wisdom, and the Order of his House, I must say of their Folly and their Brutality; 1 *Kings* 10. 6, 7, 8. *It was a true Report I heard where I dwelt, of thine Acts, and of thy Folly. Howbeit, I believed not the words, till I came and mine eyes had seen it; and behold,* Half *was not told me.* Unhappy *are* thy Men, *and* unhappy *are* these thy Servants, *which stand continually* before thee, *and* hear thy Folly.

A word to *She Friends*, guilty of the Fault (not Sin) before-named. You Sinless Perfect Scolds, I have been the happy Instrument of recovering some sinful ones of your Hue and Complexion; I wish I could

could hope to recover you. You, like the *Phariſees*, ſay, *You ſee, therefore your ſin remaineth*, John 9. 41. *You whole ones* (in Conceit) *need not the Phyſician, but they that are ſick. I cannot call you righteous ones* (in your Conceit) *but ſinners to repentance.* Can your Husbands, that being without ſin, pleaſe God in every thing, pleaſe you in nothing? What, are you not only as Holy as God (I tremble to mention the Blaſphemy) but more Holy, more Wiſe, more Good? Thus you are deceived by the Serpent, who told the Woman, *Gen.* 3. 5. *Ye ſhall be as Gods, knowing good and evil.* You that by your Diſorders, Paſſion, Revilings, would make not only many Heathens, but the Devil himſelf, were it poſſible, to bluſh, I tell you theſe things, Friends, are Faults, great Faults, though no Sins.

So I might ſay the like to Unquiet, Chiding, Reſtleſs, Turbulent, Foulmouth Husbands; for ſuch there are, though not ſo common as Women that are ſo. You beg not Pardon of God by Secret Prayer, nor Family Prayer: None ſhall you have. You that all this while boaſt

of

of your Perfection, and ſay when we plead againſt the Commiſſion of Sin, but for its Confeſſion, we plead for the Devil's Kingdom; know you, according to your deſire, God will ſhortly render to you according to your works.

To my knowledge many of you take the Name of God in vain, and ſuffer your Children ſo to do; a great, though a common ſin, and a breach of the Third Commandment; and have been angry with me for reproving you and yours for this. Yet after all this, I think there was never ſuch an Impudent, Shameleſs Generation of men, ſince God made man on the face of the earth, who diſdain to make any Acknowledgment to God or Man of theſe and other horrid Impieties, but boaſt of a Perfect Sinleſs State.

I have not ſaid ſo much of the Immoralities of this People, eſpecially for the ſin of Lying, as others talk of, and I once could not believe, but by converſing with them, find to be true. What Falſhood and *outwitting* of men (a new Phraſe for Cheating) is found under *Yea* and *Nay*!

Who

Who would have imagined that *Barclay*, in his *Apology*, the *Goliah* of their Camp, vilifying the Scripture like any Seminary Prieſt or Jeſuit, ſhould dare to ſay that which carries notorious Falſhood in the Front of it, *That there is hardly any one place of Scripture, that two men be agreed in the Senſe of:* When there are ſo many Thouſands of Places of Scripture, not only Hiſtorical, but Doctrinal, that it is hard to find two men but what are agreed in. But why reply I to that which is not to be honour'd with a Confutation? May ſuch Grand *Impertinents* and Falſe Speakers learn of *Job*'s Friends, *Job* 2. 13. To ſit down, and ſay not a word: An Argument, by the way, which this man brought for Silent Meetings. But for my part, complain who will of their Silent Meetings, I will commend them as the beſt Meetings they have, and would theirs were all ſuch: Yea, Friends, hearken to no Prieſt of them all that adviſe you to *Speak*; for the Wiſeſt of Men ſaith, *A fool is thought to be wiſe, when he is ſilent.* No Nonſenſe, no Blaſphemy will then be any more heard in your Aſſemblies. This *Barclay* alſo tells us, If Infallibility be not in

his

his Enthusiasms, it is not lodged in Scripture, but we must go for it to the Chair at *Rome*. Every thing, Poor *Robin*, to its Centre. Thy Doctrine came from *Rome*, tends to *Rome*; and many that knew thee, believe thou were't not to be reckoned in the number of Protestants.

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